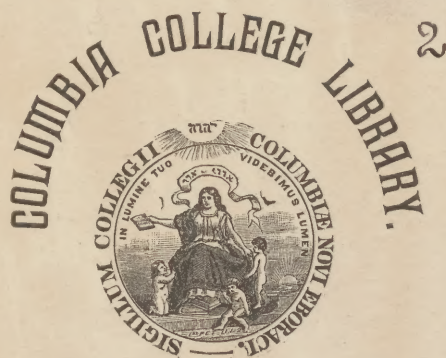


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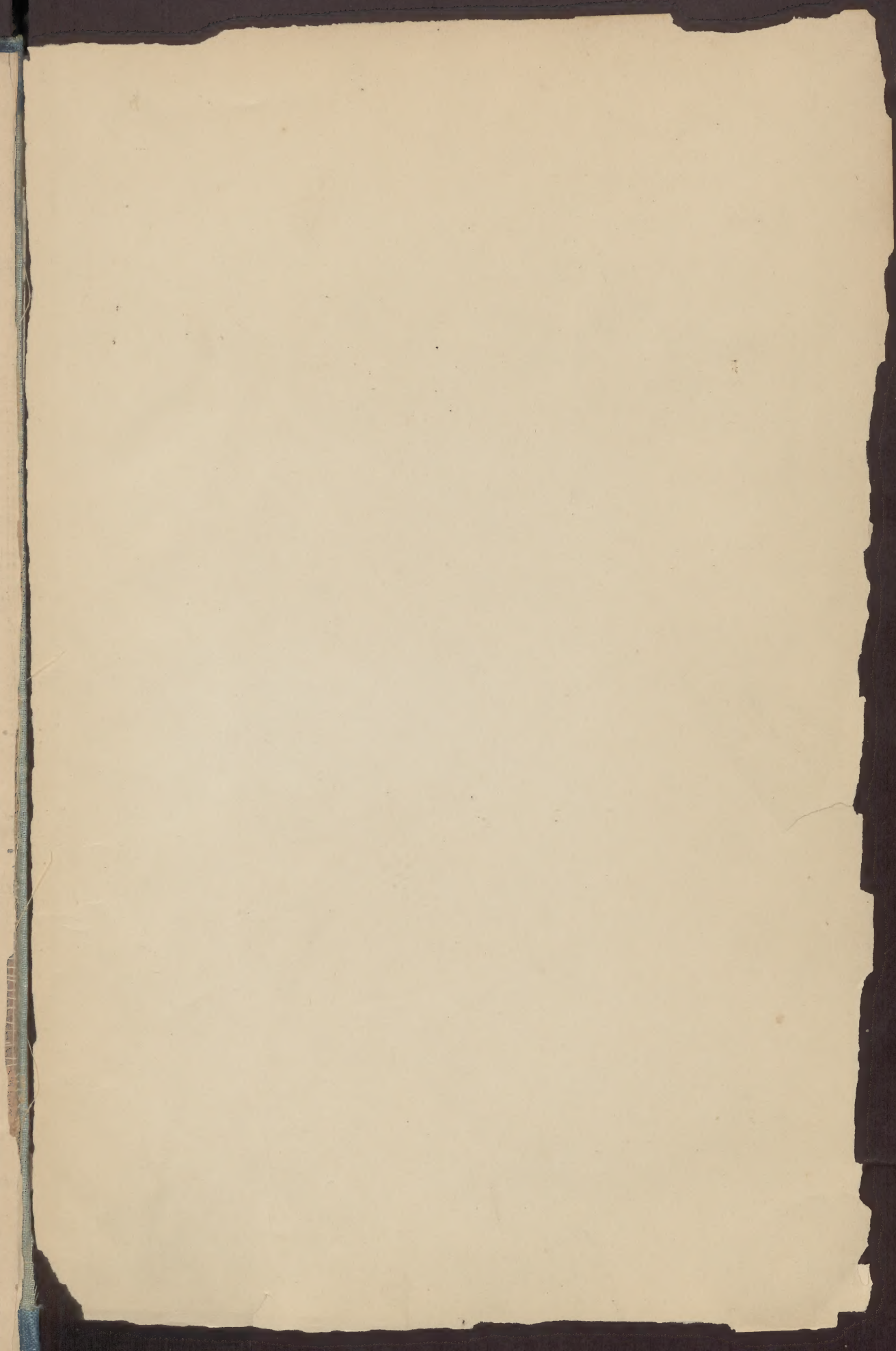
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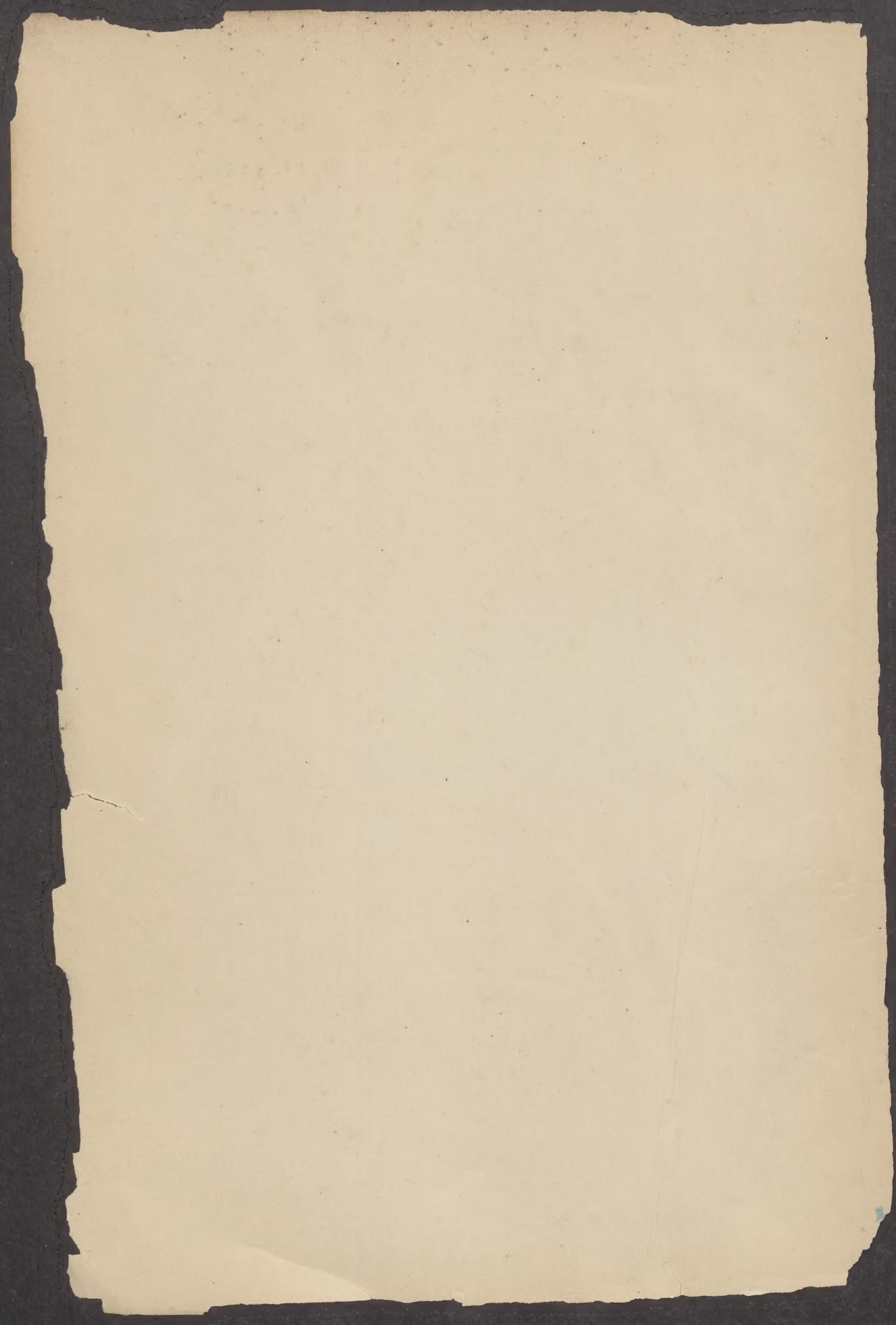
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SCIENCE AND THE STATE.

[SECOND PAPER.]

R. W. SHUFELDT.

In my article in the February number of *MIND IN NATURE*, under the above title, I attempted to point out a way in which the present existing scientific bureaus at Washington could and should be grouped together under the head of a DEPARTMENT OF SCIENCE, forming one of the establishments of the general government of the country. In the same paper I ventured to suggest that the administrative head of such a department should be a cabinet officer and a member of the National Academy of Sciences. A few instances were cited, going to show the enormous advantages that must eventually accrue from such a re-organization, as well as the gains from an economical point of view, as compared with the present condition of these bureaus, and their management.

In an admirable criticism of my article from the pen of the editor of the *Chicago Times* (Feb. 7th, '86), another great saving is pointed out, *i. e.*, the annual rentage of the buildings, now occupied in Washington by these bureaus, would in a few years, pay for the new structure.

In this paper I propose to enlarge upon some of the more important questions therein brought forward, discussing them in a way that the limitations of space prevented me from doing in my first paper.

Another object I have in view is to test the correctness of the principles set forth by the editor of the *New York Nation*, in an article touching upon this subject, entitled "The National Government and Science" (Dec. 24, 1885), for I believe an entirely false light has been thrown on the matter from that direction, and the problem unsafely handled. Some excuse may be made for this, however, from the fact that that able journalist is not a scientific man, nor has he, so far as I know, ever had any experience in the administration of such affairs.

Let us for a moment look into the growth of one of these scientific bureaus of the Government.

From a modest signal corps of the army, through the wise guidance of "Old Probabilities" we have now a splendid bureau of climatology on a sound scientific footing, and its excellent reports have far outgrown both the needs, as well as the size of the

army. The growth of our famous bureau of Ethnology of the U. S. National Museum, is so well known as not to require special remark here.

Another example is seen in the library and museum of the Surgeon General's office of the War Department. In this last instance the nucleus was formed about the material supplied by the war, and from it, there has grown the far-famed anatomical and surgical collection, with a medical library that has but one or two rivals in the world, its volumes running far into the tens of thousands. This latter establishment is certainly out of all proportion with the needs of the medical department of the army, which gave it birth.

A similar bureau is rapidly growing up under the care of the Navy Department, and there is no predicting what its proportions may arrive at some day.

Now the questions may be asked,—what right has the army to this enormous Weather Bureau? or what right has the army to this collection, this prodigious library, this establishment from which some dozen other activities are already showing their heads. Are not the medical gentlemen there employed commissioned or specially contracted with, to take charge of the sick of the army, and for no other purpose? Whom of the medical department of the Army or Navy, ever have access to the stupendous "Index Catalogue" that is issuing from the Surgeon General's office, the size of which work must be seen to be appreciated,—and it will take a number of years to complete it?

Whence the necessity, for the needs of the army, of the splendid medical museum now in course of construction at Washington, to contain this superaddition to the department, with all its collections, laboratories and library?

What right has the Government to countenance such apparent irregularities, without raising a hand to correct them?

The common answer to all of these interrogatories must evidently be, that the Army or Navy, *per se*, has no right to these establishments, whatever. It is very evident that they have long ago outgrown their original status, and now belong to the people at large; to the proposed DEPARTMENT OF SCIENCE. But I weigh my words well when I say, that the Government not only has the right to support these institutions, and maintain them in the way she does, but in so

doing, performs only her plain *duty* in the premises.

I am not a believer in war, nor in an army, nor in disease, but let me assure you, that it is in the strong arm of science that all these see their most successful enemy.

Then let science be fostered under any *pretence* whatever, planted and reared by the Government on *any* ground where it will take root! And let me say here to the *Nation*, that the more of it the Government sustains, the better are the chances for its cultivation by private individuals in all parts of our country. How long would the material for Marsh's magnificent work upon the *Odontornithes* have lain dormant in the cretaceous beds of Kansas, had it not been for the helping hand of the Government to assist in its exhumation and due publication? And does the *Nation* entertain any appreciation, whatever, of the stimulus to *private research*, the production of that work has been? Again, may I ask, how long would we have to have waited for private enterprise to start and sustain the "Index Catalogue" of the Surgeon General's Office? And has the *Nation* any idea how much the science of medicine has been advanced in this country, since the appearance of that work? There are an hundred instances of a similar nature I might invoke in support of the Government fostering science in every manner she can conjure up.

I think I am perfectly safe in saying that there is not an honest American scientist living, one whose heart and hand is in the progress of science, irrespective of his personal comfort or his personal advancement, that would willingly check, in the slightest degree, the scientific work going on at Washington. As a scientific man, I can attest to the fact that,—notwithstanding all that has been done in science in this country, either by the Government or through private enterprise,—we have hardly had a peep at the threshold of the door that leads into the storehouse of yet unfinished work.

There is not the remotest chance in the world of the government work discouraging private undertakings in that direction, but as I have already hinted above, the grand scientific works of the Government are the rallying points for scientific endeavor all over the country. Ask the gentlemen of science of England in private life, what their Government has done for them in the "Voyage of the Challenger," and they will rise to a man, to have it repeated if possible!

Does the editor of the *Nation* know, that we still lack even such common things, as good, comprehensive Manuals of American Mammals, or of American Herpetology, anything, for instance, approaching the scope of Professor Coues' Key to American Birds, or brought up to the date that of work. What's to hinder some young Cuvier in private life striking out in that direction? I hardly believe that there is any danger of his clashing with government science, indeed I know full well, if he shows the slightest signs of promise and determination, Professor Baird will be the first one to clear the way for him.

Ask any young zoölogist if I am not right on that score; and has Professor Agassiz's refusal of the charge of the coast survey no significance in the eyes of the *Nation*? No, your ground is illy taken, for you neither understand science, or how science does and must grow.

A few moments ago, I asked the question, who of the medical department of the Army or Navy ever have access to the stupendous "Index Catalogue" of the Surgeon General's Office? My answer now, to that is, that there are officers in the army who do not even know that such a work is being published, plenty of them, and there are members of the medical corps who might be for the rest of their natural lives at the fountain-head of its publication, and would never so much as lift its covers. Abide the time, though, until some mind arises among us, either in civil life or the services, that *must have it*, and mark the difference.

Let the editor of the *Nation* rejoice with me that we breathe an atmosphere in this age that is absolutely charged with scientific activity and progress. Raise not your hand to check it at all, come from whence it may, and thank Heaven, that it is the natural order of things, for all the music, all the poetry, all the science we can have about us, obliterates the bonds that connect us with the brutes from which we are descended, and poisons to the death war, disease, and ignorance.

It must not be understood, that in my plan for the re-organization of the bureaus, that I would have any of the present existing ones lose their individuality, for even were a DEPARTMENT OF SCIENCE established, the old time-honored Smithsonian would still essentially remain the Smithsonian, and the Library and Museum of the Surgeon General's Office still retain its

identity as a part of the section of sanitary science.

The department would meet its proper limitation in due course, as the chiefs of these sections would be called upon to make their reports of progress, and other matters to the administrative head, the secretary, for his Annual Report, which would be made in common with other departments.

Aside from its being an establishment at which every American could point with pride,—the far greater economy involved must be patent to everybody. No scheme could be more expensive than the present one, wherein appropriations are dealt out in dribblets to different quarters, and the work done largely in a haphazard way.

Several years ago, in a paper that I published, I had something to say about the course that the Government should adopt in regard to her disposition of such scientists of note that appeared upon her rolls. In my February paper in *MIND IN NATURE*, I touched once more upon this topic, so that to bring it up here again might endanger its pertinence, were I not assured that the song was to be sung to other ears, and my opportunities for observation in that direction have not only confirmed me in my former opinion, but added a large stock of material to the original evidence at my command, going to prove most conclusively the soundness of my former utterances, demonstrating, first, that it is the Government's duty to place such individuals in their proper environment, and second, the gain to the country and the world at large, that is affected by such a disposition is incalculable.

The truth of the philosophy of him who stands high among the greatest of living philosophers, Huxley, still rings in my ears: "But a small percentage of the population is born with that most excellent quality, a desire for excellence, or with special aptitudes of some sort or another. Mr. Galton tells us that not more than one in four thousand may be expected to attain distinction, and not more than one in a million some share of that intensity of instinctive aptitude, that burning thirst for excellence, which is called genius."

"Now, the most important object of all educational schemes is to catch these exceptional people, and turn them to account for the good of society. No man can say where they will crop up; like their oppo-

sites, the fools and knaves, they appear sometimes in the palace, and sometimes in the hovel; but the great thing to be arrived at, I was going to say the most important end of all social arrangements, is to keep these glorious sports of nature from being either corrupted by luxury or starved by poverty, and to put them into the position in which they can do the work for which they are specially fitted." I reckon these words among the truest that ever fell from human lips, and could I but hold the purse-strings of the worthless millions of the American Rothschild, just dead, I wager I know where I would allow a little of it to leak out, and the two or three I have in mind are not all upon Government enrollment, either. The views over the field that my career in science often admit of, are worthy of study, indeed; and during the past ten years, I could name more than one good arm that has ceased to strike, where the brain was willing but the physique not capable of coping with the circumstances, but where a little change in environment, or a little loosening of the purse-strings, would have given ideas to the world worthy of her acceptance.

And so far as the Government is concerned there is no excuse for such a thing, even in the present day, and she simply cripples herself when she insists upon keeping a morphologist between the binnacles, and a Maury in the laboratory.

Let us trust, as civil service reform gains strength, and the servants of the Government in any department are removed from their positions for cause only, remaining unaffected by party changes, that when those in authority in the affairs of state, discover the fact that an engineer of *mark*, for instance, is holding the position of a treasury clerk, they may remove such a person to his proper sphere of action, to that department where his services can be utilized, and he perform the work he is best fitted to do.

In closing, allow me to lay stress on the following points: The establishment of a Government DEPARTMENT OF SCIENCE, is certain to prove a great economy and credit to the nation, and not the slightest danger exists of its *ever* becoming contaminated by politics, or being overstocked by the general rush of American scientists in civil life to obtain position therein. The balance of things in this world militate against any such unheard-of phenomenon! Many of

them are men of great wealth, and neither desire to leave their homes and go to Washington, nor accept government position.

That the magnificent scientific work done by the Government of this country has been a powerful stimulus to private research, rather than a hindrance to it, and that when it comes to be published in a systematic way, from the DEPARTMENT OF SCIENCE, the benefit to science and scientific investigation all over the country will reach a still higher degree.

Other matters referred to in this paper will surely follow the perfection of such a reorganization, coming as it will in due course, with improvements in legislation, maturity of the nation and national character, and applying means to ends in the general fitness of things.

MYSTERY OF MANNER.

The personal equation which differentiates two observers is not confined to the tower of the astronomer. Every human being is individualized by a new arrangement of elements. His mind is a safe, with a lock to which only certain letters are the key. His ideas follow in an order of their own. We may not be able to assign the reason of the fascination which Emerson exercises over us. There is a charm in his poems which can not be defined any more than the fragrance of a rose or a hyacinth; any more than the tone of a voice which we should know from all others if all mankind were to pass before us and each of its articulating representatives should call us by name. He unites a royal dignity of manner with the primitive simplicity of primitive nature; his words and phrases arrange themselves as if by an electric affinity of their own, with a *curiosa felicitas* which captivates and enthralls the reader who comes fully under its influence. He throws his royal robe over a milking-stool and it becomes a throne. Such delicacy of treatment, breadth and force of effect, is hard to match anywhere, and we know him by his style at sight. It is as when the slight fingers of a girl touch the keys of some mighty, many-voiced organ and send its thunders rolling along the aisles and startling the stained windows of a great cathedral.

O. W. HOLMES.

The fate of the child is always the work of his mother.—*Napoleon.*

SPIRITUAL EVIDENCES OF MAN'S DESCENT.*

HONORÉ D. VALIN, M. D.

TEMPTATIONS AND THEIR SCIENTIFIC BASIS.

Temptations are so frequent and so overwhelming, especially in early life, that too close an attention to them is liable to render a person insane, and I think that I have seen several such cases. One of them, after creditably finishing his classical course, entered the theological department, and soon began showing signs of eccentricity of a devotional nature. One peculiarity of his was an almost continual shaking of the head while praying, and when asked by my classmate why he done that, he answered: "In order to chase away temptations." Later he became rector of a parish, but had subsequently to be taken to an insane asylum.

The evil resulting from temptations is the most pernicious, as they are believed by a great many to be the suggestions of a devil or a bad angel whispering iniquity into one's ear to revenge itself of God by causing the perdition of man. And no amount of spiritualistic experiments, I think, has ever done half as much to encourage the belief in spirits, especially evil ones, as this, for times immemorial, only explanation of temptations. And the amount of misery that it has caused among Christian nations outweigh, in my opinion, the self-improvement that a steady resistance to temptations must ever produce. But these evil insinuations which so frequently recur in one's mind are *facts* which are not to be dismissed as superstitions or frivolities; and, while modern philosophy has been drawing nearer to pantheism, and while the last version of the English bible has changed our notions in regard to eternal punishment and the place where it was to be applied, still our temptations are all knocking at our conscience's doors louder than ever, and it is the aim of the philosopher to resist them as effectively as the most pious anchorite of the deserts of Egypt ever tried to do. But that end shall be attained the better by those who entertain clear ideas as to their nature. Who amongst us has never had to suffer materially or mentally for having succumbed to even trifling temptations? And yet the same temptations have recurred in spite of dearly bought experience. However, no one, I believe,

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will doubt that temptations are more or less anomalous in most of us, though frequent, and that they are far less troublesome in adults, especially when the personal circumstances are at all favorable.

It would seem, then, that temptations are to the mind what numerous rudimentary organs are to the body—a souvenir of what we were once, or rather a proof of what our ancestors have been—and this, I intend to show, is the true significance of temptations.

Just as the coccyx of man stands a proof that our remote ancestors possessed tails, just as the handlike shaped feet of an embryo of six weeks is evidence that some of our ancestors were quadrupane, and as the gill slits of the same embryo earlier in life point to our marine cradles, or the rudimentary breast of a man tells us that a remote ancestor of the whole back-boned family was hermaphrodite; in the same manner, our hatred of stranger people, our temptations to abuse people of a different belief even in one's own family, our desires to murder a person for little pretext, our early temptations to steal, even worthless objects, and our inborn egotism, are all so many landmarks by which to discover the earlier ancestors of man. We see here at a glance that some early ancestors had no idea of international rights, that some were not even social, that earlier yet they were cannibals, as their mental characteristic reappears in our midst in cases of mayhem, that the idea of property did not exist in earlier days, and that our earliest ancestor had no thought whatever for anybody but itself.

Another set of evidences is furnished by a close study of the morals of our children, for it is a law of embryology that the progeny repeats seriatim in its development the different stages in the development of the species to which it belongs. Whether our embryo children have ideas, or whether they are even capable of perception, is not known, though I contributed some facts to prove the latter in *MIND IN NATURE*, Dec., 1885; but I think we may safely suppose that their mind is no better developed than that of a fish, so that we need not study the development of the mind, as we do that of the body, before birth.

The most striking characteristic of a child's mind, however, is its perfect egotism, as every parent knows. And this is best noticed in the absolute jealousy of all children, which even extends to inanimate

objects. Another familiar trait is their destructiveness and their cruelty to the lower animals and to other children, which is amazing. And once in a long while, the cannibalism of our ancestors shows itself so well in our children, that they injure seriously, frequently bite, or even hang or murder their own little sisters or brothers, a thing which our greatest criminals would be incapable of doing in cold blood. Their instinct to steal is so wonderful that I would like to hear of one person yet who never took something clandestinely from its parents, when quite young. Our children's dislikes for all strangers are so marked that they will show their contempt for most every one except their parents, and among the lower strata of the community, this is sometimes manifested in a sort of horror, which the parents sensibly explain by saying that their child is wild, in English, *savage* in French, and *schüchtern* in German. Now, there are on record classes of social animals far lower in organization than monkeys or wolves, so that this want of sociability in very young children points to lower stages of evolution yet.

The social instinct of children is very slowly developed indeed, sometimes only in school; and in matters of love, the primordial selfishness of man often reappears in full force, as witnesses the abusive character of sexual love, which is sometimes the very opposite of all generosity, for in case love is not returned, the loved one is annoyed and persecuted. And in the complete gratification of love, I believe most men have experienced low animal feelings, some of which the better classes are ashamed of, and style sins, and such they are considered by some theologians.

In higher life yet temptations become rarer and fainter, as men know and perform their duties better, and then they assume a more interesting character as they become rudimentary. An intimate friend of mine, a physician, and one of those good souls that never need shun their innermost feelings, was telling me lately that one of the most weird and frequent temptations that he had was to smash plate windows, whenever he walks by, with his cane. Another intimate friend that has made a study of such temptations in his own person has observed the following: In the presence of his best friends or kindest relatives, he often experiences a desire for

kicking them or injuring them, although he loves them sincerely, and the same destructive instinct or temptation, shows itself whenever he is looking on and admiring fine works of art—a sort of vandalism in idea.

The same line of evidence can be traced in the decadence of old age, in passions, bad habits, in insanity and in crimes. In those queer cases of minds of doubtful sex, something of a reversion to primitive hermaphroditism even, is clearly seen, and let the readers who feel in doubt take a look at the dude who is putting on his new ulsterette, and see whether the beam in his eye and the fluttering of his heart are not sufficient evidence that a remote ancestor of his was both female and male.*

Evidences from so many sources can not be rejected except by the bigoted, and they give rise to a most important practical consideration, that in our temptations we remember our animal descent even to the low stage of the Moner, just as some among us repeat in their criminal acts some of the stages of that descent, and such evidence of organic evolution, in one's intellect is greater in my mind than the experimental proofs given by Darwin or Hæckel. This idea also conforms with the preaching of many rectors who so often allude to the brute underlying the good man. But like the Darwinian Theory of which it forms a necessary part, our memory of having been different species of animals in the remote past of life on earth is not a modern discovery, for Empedocles, a Greek philosopher who lived twenty-three hundred years ago, had the memory of having been a fish and an hermaphrodite.

However, this memory is as great an incentive as could be found for us to strive with all our powers to rise above such ancestors, and extend the domain of reason, the attribute of our manhood, just as in the midst of a great prosperous nation, the lowest bred immigrant receives the greatest incentives to rise higher in civilization than his friends at home. And such in fact is the course of development of normal minds.

The child who succumbs to most temptations when it is not watched, and unknowingly commits crimes, begins after a time to discern these lower from his better in-

stincts, and tries to avoid the former—its mind is in a state of transition from the animal to the human. In the adolescent, most of these instincts remain below the surface, and only make their presence felt as temptations, some of them distressing at that. Still, forces in the realm of mind work very much as elsewhere in nature, that is in rhythm (Herbert Spencer), or alternately. When the animal instincts have spent their force, the human instincts have freer play, and as a rule, a bad young man becomes a gentleman all at once when he *settles down*.

Whenever this metamorphosis in the evolution of the mind happens to be connected the least with any religion, it is called a miraculous conversion. But what does the infidel and philosophic business man think when his son, who has no creed either, and has been a wild young man, reaches the age of twenty-three or four, settles down to business and turns out a first-class citizen? Does he think that it is a miracle as most people have thought in the cases of Saints Anthony, Augustine, Francis Xavier? Not at all. He simply thinks that his son has finally overcome his animal instincts and has become a *man*.

Thus mental heredity reproduces in the progeny, even in isolated groups of phenomena, not only the very peculiarities of the parent, but some of the mental characteristics of all the ancestral species which form the pedigree of mankind.

"THE OCCULT WORLD."

FT. WINGATE, N. M., Feb'y 3, 1886.

To the Editor of *Mind in Nature* :

Permit me to say in regard to Doctor Coues' letter in the February number of this journal, professing to be a reply to a criticism of mine, which appeared in your columns in January, that his rejoinder sufficiently answers itself, and in no instance meets the points which I raised, as any one who read it, may see. For surely, neither my *age*, nor my *accomplishments* are relevant to the question at issue; nor are your critic's strictures met by informing him that he is "printing nonsense." Moreover, I regret to see, that at least in one instance, I have been misquoted by Doctor Coues, a fact which further detracts from the little remaining pertinence that attaches to his communication. Very truly yours,

R. W. SHUFELDT.

* For those who wish to reconcile science with the Bible, the formation of Eve from a part of Adam's body, would indicate the hermaphroditism of our earliest ancestor.

THE DIVINING ROD.

Our scientific brethren who have so freely boasted that "The Witch Hazel Divining Rod" has been forever buried in the ashes of its grandmothers, the witches, will doubtless soon admit that it was buried in a too shallow grave; and that its ghost is now walking in far better company, than it was wont to keep in olden times.

The discovery of a large volume well of natural gas on the property of the Cleveland Rolling-Mill Co., which was located by Mr. Charles Latimer, the well known civil engineer of the N. Y., P. & Ohio R. R., and also president of the International Inst. for Preserving and Perfecting Weights and Measures, will result in a complete resurrection of the magic wand and invest it with a prestige heretofore unknown, in spite of all scientific sneers. Capital is pre-eminently practical, and if the wand will locate gas wells, capital will come and worship it, though the *power* come from Satan himself.

The above company have been boring at various points for gas, for some time. The local scientists had all declared against the presence of gas in large volumes at the spot where it has been found. The depth, over 3,000 feet was an unusual one, the company had decided to abandon the well, and it was solely at the request of Mr. Latimer, that they continued to bore 200 feet farther. As this was a clear test case of science and experience *vs.* the Divining Rod, and the subject one of interest to many of our readers; we asked Mr. Latimer to give us the facts in the case; to which he replied as follows:

CLEVELAND, O. Dec. 21, 1885.

Your request for the facts in connection with my location of the Cleveland Rolling Mill Co's gas well is before me.

I wrote to the Rolling Mill Company in 1883, advising them to put down a well on their grounds, and make the test for gas.

At that time I had detected several veins of gas passing through the property, and contiguous to it. Accordingly they asked me to locate a vein. I went with Mr. Stewart Chisholm, Prest. of R. M. Co., and located a vein extending under their works. I told them that they would get gas at about 1,000 feet, that there would be abundance of salt-water, and a little trace of oil, that I could not find any gas below 1,200 feet. The gas in this vein was struck, but was not in large quantity. They continued boring till they passed at near 2,000 feet through great salt beds, 163 feet in thickness. I learned that they had concluded to go to 3,000 feet, but no further. Having determined to make this a

test case, I made several examinations as I passed on the train, and caught influence of a vein at 3,150 feet; having tested it several times, I became convinced that there was another vein at this distance. In order to have a clear and unmistakeable record, I wrote the company on the 2nd of July, last, not to fail to go 3,200 feet before they stopped, allowing 50 feet for any error. After consultation, the board of directors agreed to follow my suggestion. The president asked me to find out what the geological predictions would be. I had made no examination of that nature. I wrote then to Prof. White, of Morgantown, Virginia, told him my prediction and asked for his opinion geologically. He said that gas should be found 1,500 to 2,000 feet below the salt beds. On Dec. 3rd, gas was struck at 3,160 feet, 10 feet below the depth I had predicted, about 300 feet short of the geological prediction made Sept. 10, 1884. I refer you to the journal of engineering societies for a statement of what I have done in relation to coal. The facts are attested by witnesses, and will show you the possibilities of the rod.

The tools were lost after striking the gas, and they have been fishing for them; the gas has been coming all the time. I think that there is much more gas rock below, and the C. R. M. Co. are preparing to continue boring.

Hoping that this information may be of service to you.

Your sincerely,

CHARLES LATIMER.

Professor Mayo, in a little work published in 1850, "On the truth contained in popular superstitions," says, "in mining districts, a superstition prevails among the people, that some are born gifted with an occult power of detecting the proximity of veins of metal, and of underground currents of water. In Cornwall, they hold that about one in forty possesses this faculty. The mode of exercising it is very simple. They cut a hazel twig, just below where it forks. Having stripped the leaves off, they cut each branch to something more than a foot in length, leaving the stump three inches long. This implement is the divining rod. The hazel is selected for the purpose, because it branches more symmetrically than its neighbors. The hazel-fork is to be held by the branches, one in either hand, the stump or point projecting straight forwards. The arms of the experimenter hang by his sides; but the elbows being bent at a right angle, the fore-arms are advanced horizontally; the hands are held seven or eight inches apart; the knuckles down, and the thumbs outward. The ends of the branches of the divining fork appear between the roots of the thumbs and fore-fingers."

"The operator, thus armed, walks over the ground he intends exploring, in the full expectation, that, if he possess the mystic gift, as soon as he passes over a vein of

metal or an underground spring, the hazel-fork will begin to move spontaneously in his hands, rising or falling as the case may be."

"It is shown by the testimony adduced, that whereas in the hands of most persons the divining rod remains motionless, in the hands of some it moves promptly and briskly, when the requisite conditions are observed."

"It is no less certain that the motion of the divining rod has appeared to various intelligent and honest persons, who have succeeded in producing it, to be entirely spontaneous; or that the said persons were not conscious of having excited or prompted the motion by the slightest help of their own."

"It appears that in the ordinary use of the divining rod by competent persons, its motion only manifests itself in certain localities."

After considerable evidence, and reasons for investigating the rod, Dr. Mayo says:

"I have concluded my case in favor of the pretensions of the divining rod. It seems to me, at all events, strong enough to justify any one who has leisure, in cutting a hazel-fork, and walking about with it in suitable places, holding it in the manner described. I doubt, however, whether I should recommend a friend to make the experiment. If, by good luck, the divining rod should refuse to move in his hands, he might accuse himself of credulity, and feel silly, and hope nobody had seen him. If the first trial should succeed, and he should be led to pursue the inquiry, the consequences would be more serious: his probable fate would be to fall at once several degrees in the estimation of his friends, and to pass with the world, all the rest of his life, for a crotchety person of weak intellect."

"As for the divining rod itself, if my argument prove sound, it will be a credit to the family of superstitions; for without any reduction, or clipping, or trimming, it may at once assume the rank of a new truth. But, alas! the trials which await it in that character!—what an ordeal is before it! A new truth has to encounter three normal stages of opposition. In the first, it is denounced as an imposture; in the second—that is, when it is beginning to force itself into notice—it is cursorily examined, and plausibly explained away; in the third, or *cui bono* stage, it is decried

as useless, and hostile to religion. And when it is fully admitted, it passes only under a protest that it has been perfectly known for ages—a proceeding intended to make the new truth ashamed of itself, and wish it had never been born."

PHYSICAL EDUCATION.

A National association has recently been formed in Brooklyn for the promotion of physical education, and the discussions at the first session show that its founders have a broad, comprehensive view of the field to be cultivated. The vice-president, Rev. Dr. Thwing, said: Physical Education has a literature. Its history is an engaging feature. This study is related to Pulpit and Forensic Oratory, to Plastic Anatomy, to Music, to Histrionic and Mimetic Art; to Sanitary Science, Anthropology, and so to Ethics. For these reasons it deserves a thorough, scholarly consideration. The Greeks saw in one's gait the key to character. His "*walk*" and "*conversation*" or life, had more than an accidental connection. Plato says that a good soul improves the body, and that he is but a polished clown who takes no interest in gymnastics. Pythagoras, the philosopher, Sophocles and Æschylus, the poets, Epaminondas, the chieftain, were graceful athletic performers. Roscius, an actor in Cicero's day, had an income of \$32,000. In modern times, Rothstein, in Germany, Ling, of Sweden, Delsarte, of France, and Guttman, Lewis and others, of this country, have shown the fruitfulness of this science. We may approach the study of Physical Education from many points; that of the drill-master, the artist, the actor, the athlete, the musician, the physician, or the psychologist. The utterances of representative men deserve a permanent record for the perusal of those who are not present. Many years of experience in college and seminary instruction have deepened my conviction of the vital importance of the themes now discussed.

The establishment of Normal Classes is one of the first things aimed at. A committee have also in charge the formulation of uniform methods of measurements.

Professor Edward Hitchcock, M. D., of Amherst College, is president, and W. H. Anderson, M. D., of Adelphi Academy, Brooklyn, is secretary.

"MIND-CURE ON A MATERIAL BASIS."

URSULA N. GESTEFELD.

"*Mind-cure on a Material Basis*," by Sarah Elizabeth Titcomb, is an exposition of the true inwardness of mental healing, as the authoress understands it. She states that she has "acquired the method of curing disease which is practised by the 'Christian scientists,' or 'metaphysicians,' and has come to the conclusion that the success attending that method is due to concentration of thought."

She says further:

"The cure of disease by the concentration of thought is probably effected by the idea of health becoming, unconsciously to the sick person, the dominant idea in the sick person's mind by transferred thought. Thus the mind-curer's mind is concentrated upon the idea that the sick person has no disease, and this idea being transferred from the active brain of the mind-curer to the passive brain of the sick person, it becomes there the dominant idea, and the sick person becomes well."

"Allowing that transferred thought becomes the dominant idea in the brain to which it is transferred, and that it continues to control the brain by unconscious cerebration, the mystery of the cure of disease by transferred thought is entirely done away with by the single-substance doctrine, which demonstrates that mind is a property or product of matter; in other words, that mind and body are *one* instead of two separate entities. The theory held by many physiologists,—that mind is an attribute of the body as a whole, instead of being located in the brain only,—still further simplifies the subject of mind-cure."

Her quotations from numerous authors show her to have been a diligent student in her line of thought, but all the testimony which she brings to bear to establish her theory would be but corroborative evidence of the truth of "Christain Science," did she clearly understand it.

The fact seems to be what she herself states. She has "acquired the method of curing disease which is practiced by the 'Christain Scientists' or 'metaphysicians.' " Only the method, without that understanding of the principle of the science, which is the soul of the method; an understanding acquired only through the sixth sense, the spiritual one.

The conclusion which she has arrived at, that the brain is not the sole organ of the mind, but that mind acts through every part of the body, and is a part of the body, is one she could have formed from an understanding of the teachings of Christain Science. That shows the whole body to be mortal mind; its lowest and coarsest strata, that part which enables it to see itself, and which material sense says is real, is substance, is man. This mind acts through every part of the body, and material sense says, this mind and body together make living man, and separated make dead man, or no man. The question to settle is, which is cause and which effect. If mind, or the power of thought is the product of matter, or of a certain arrangement or combination of atoms of matter, what determines that same combination and arrangement?

If there is but one substance and matter is that one, and mind but its product, how can a thought of the mind produce any change in that substance? And, in order for mind or the power of thought to exist, must not the same arrangement or combination of matter which produced it remain unchanged? Either that combination and arrangement must be eternal, or some other power produced it and can terminate it.

By taking the ground that there is but one substance, and that one Mind, and mind and its body one and inseparable, as Christian Science teaches, we find a complete and logical explanation of what the material body is, whence come its apparent diseases and imperfections, and how they can be overcome and destroyed, and how all changes in the body are produced.

Miss Titcomb says: "The thought of the mind-curer that the sick person has no disease, is transferred to the brain of the sick person and becomes there the *dominant idea*."

All her argument and the testimony which supports it, tends to show the power of the dominant idea. The thought in the brain of the patient is one of sickness; that in the brain of the mind-curer one of no sickness, or health. The thought of sickness is the patient's dominant idea; no sickness, the mind-curer's. These two dominant ideas should be equal in strength. How then does the simple transference of the mind-curer's thought remove the patient's and substitute itself in its place? And if the restored health of the patient

is simply the transferred thought of the mind-curer, a person who is perfectly well can be made ill, and of any disease any other person wishes, who simply concentrates his mind upon the given disease and transfers his thought to the mind of the well person. In that case we are all at the mercy of our enemies, who, by simple concentration of mind, and thought transference can make our dominant ideas what they will and make us suffer accordingly.

If the dominant idea can so govern the body as to produce a change in it, what is to hinder it from continuing to do so until it has completely transformed the body; and in that case what has become of the original combination and arrangement?

From her standpoint we have an effect swallowing up its cause. Again, if mind is a product of matter, does it not seem reasonable that when a portion of the body is gone, the power of thought will be lessened also? But a man may lose both legs and thus nearly one-half of his body, and he will still be as conscious of a body as he ever was. That consciousness is so complete and unimpaired that he will even experience the sensation of having legs, notwithstanding his material sense of sight tells him he has none. And if that consciousness remains with one-half of the body gone from that sense of sight, why not when three-quarters, or seven-eighths, or the whole, is gone?

To quote further:

"Doubtless many will think it impossible for them to cure disease by concentrating the mind upon the thought that the sick person has no disease, as it is impossible not to believe in the reality of disease."

"It appears that what is only imagined in the mind-curer's brain becomes a reality in the brain to which the thought is transferred."

If, then, the dominant thought in the brain of the mind-curer is that the patient's disease is real, and he only imagines him well, a thought not equaling in power the dominant idea is sufficient to remove that same dominant idea from the brain of the patient; and in that case the dominant idea can not have the power she claims for it, or it could not be so easily removed. It would be the lesser destroying the greater. The belief of the reality of the patient's disease remaining the dominant idea in the brain of the mind-curer and his imagined thought of no disease destroying the domi-

nant idea in the brain of the patient and taking its place and so restoring health to the patient, what becomes of the mind-curer's belief in the reality of the patient's disease? Is there a reflex action from the brain of the patient to the brain of the mind-curer, and is his dominant idea, which is the reality of the patient's disease, thus destroyed, or does he still hold it?

In regard to the impossibility of not believing in the reality of disease, one might as well say that it is impossible not to believe that the sky and water touch away in the horizon, when one stands on the lake-shore and looks in that direction; or that the sun moves, when it, as we say, rises in the east. In both instances we see an apparent truth, which science teaches us is not true. Until we understand those teachings, however, the apparent will remain to us as the real.

To a practitioner of Christian Science disease is not real, its appearance upon the body to the contrary. That is evidence which is overthrown by a higher authority. Miss Titcomb's theory that simple concentration of mind and thought transference will cure disease, can be easily put into practice, and one would suppose it would be universally attempted. But even to those who see, in some degree, satisfactory results from such a process, there must still remain an unsatisfied feeling as to the why and wherefore. It does not seem possible that a materialist can at all times rest content with the conclusion which he has arrived at.

The modern scientist, who, after years of labor and research, has disposed of one theory after another as to the origin of man, what he is and what he will become, and has evolved the—to a scientist—satisfactory fact, that he is simply a mass of atoms, each atom governed by its force, the union of the atoms and forces creating mind, or the power of thought; the disbandment of them destroying that power, and consequently man finds satisfaction and conviction in that statement in his study, where he is the man of intellect, testing every step of the way with cold reason and logic.

The result of his labors is a grand iceberg, towering so high that he can see nothing over or beyond it. Magnificent to look upon, it draws him nearer who would fain know, "Is this truth?" But its hard, repellant surface, the deadly cold which chills

and freezes all that which has been his incentive to look for truth, makes him draw shudderingly back, and say, "I feel this is not truth."

The father, forgetful of the scientist, takes his child upon his knee. What is he training? What is he educating? What is he developing? What is he loving?

Merely a mass of atoms? That kind of force combination which has produced a human being?

No force evolved from matter ever created love. That is the divine sun in whose unchanging light the father sees the iceberg melt steadily, surely away.

There is no sentiment in science, it is said. But material sense comprehends neither love nor science. What is true to one man is not true to another; what one man loves, another has no such feeling for. But there is a part of man which knows that back of and apart from material sense is a sense which shows to him the divinity of science, the unchangeableness of the triune principle, life, truth and love, even in its manifestation, man.

NATURE never works like a conjurer, to surprise, rarely by shocks, but by infinite graduation; so that we live embosomed in sounds we do not hear, scents we do not smell, spectacles we see not, and by innumerable impressions so softly laid on that though important we do not discover them till our attention is called to them.—*Emerson*.

A true man is earnest, therefore enthusiastic.

Attempt the end, and never stand in doubt;

Nothing's so hard but search will find it out.—*Herrick*.

You can't keep a dead level long, if you burn everything down flat to make it. Why, bless your soul, if all the cities of the world were reduced to ashes, you'd have a new set of millionaires in a couple of years or so, out of the trade in potash.—*O. W. Holmes*.

In the treatment of nervous diseases, he is the best physician who is the most ingenious inspirer of hope.—*Coleridge*.

Happiness is not the end of life: character is.—*H. W. Beecher*.

HOW DO I KNOW IT?

REV. OLIVER H. P. SMITH.

I stand before a tree, that is, it appears to me to be a tree; but how can I know it to be a tree? A friend comes along, and I say, "What is this object?" He replies, "A tree. Another friend approaches, and I put to him the same question, and receive the same answer. So, perhaps, I question a hundred people, differing from each other in appearance, temperament, experience, and habits of thought. They all unhesitatingly assure me that it is a tree. Suppose that the nations of the world could, one man at a time, pass before me, and that I could ask each one the character of the form upon which I am gazing: Each would reply with his word for tree. But, if the first friend to whom I appealed were to say that it was *not* a tree, then I should at once conclude that either he or myself was laboring under a delusion; and the chances would be even; who would decide between us? But, if the second friend appears, and answers in the same way, "It is *not* a tree," it is possible that I am right in thinking it is a tree; but the balance of probabilities would lean in the direction of my two friends. Finally, if the whole world were to agree with them that no tree was there, it would be absolutely proven that I alone of all men, was deluded. *Indeed, how could I know the word, "tree," or even dream of the existence of such an object.* It is because a universal opinion exists that there is such an object, that every language possesses the equivalent of our English word, "tree."

It matters not whether the tree is *real*, or only *ideal*; for practical purposes the result is the same. In other words, I, alone, may be mistaken regarding the existence of any object; but with each additional witness asserting the same conclusion with myself, the presumption increases that the object really exists, and is not a mere appearance to the disordered fancy. So, to state the case in the fewest words, *The test of the Truth is Universality.* If this were not so, no madman would ever be separated from his friends and the business of life. But the consensus of opinion is so strong against *his* opinions, that every state has at least one madhouse, wherein she secludes those who see trees where the majority do not see them.

Theologians base perhaps the strongest

argument for the existence of a God upon the universal instinct or intuition of a power higher than nature—higher than man; upon the universal intuition that whatever appears must have a cause. If only the English-speaking people felt this, and all other men had never a trace of anything like the religious instinct, then this feeling on the part of the first named would possess no authority as evidence of a God, and they might reasonably be put into some vast asylum for the insane, especially as this belief of theirs leads some of them to abandon most of the joys of civilized life, and spend their days interfering with the customs and habits of the rest of the world. But universality is the test of truth, and therefore missionaries of any faith are not utterly prohibited from advancing their views among those differing from them in belief, for all hold that there *is* a supernatural source of truth. Every man instinctively believes in an outer world,—a world of mountains, plains, seas, cities, forests, men.

I believe it, and am confirmed in the correctness of my belief because all others believe the same. But there is an other world, differing in all or nearly all respects from this,—a world of supernatural interferences, of occult influences. I have, for instance, some strange experience. Nothing in the outer, sensible world, with which I am acquainted seems to be a possible cause, or to offer any possible explanation of the phenomenon. I immediately, while filled with wonder, perhaps with terror, or with a strange joy, conclude that I am the victim of some delusion, and, perhaps, like the cerebralists of the present day, seek an explanation in disordered nerves, or some reflex brain action. Still I am not, in the depths of my consciousness, satisfied with such explanation, and so put the mystery away from my thought as being entirely inexplicable. After awhile, however, I meet with a friend who relates a similar experience—perhaps many of them. In the course of time I find persons of different temperaments, of all degrees of culture, who have marvellous pictures of the kind, hidden from the vulgar gaze—pictures which they timidly produce to view only in the presence of trustworthy friends, then expecting to be laughed at for their folly, when, behold! perhaps the most “practical” and “hard-headed” of the circle exhibits a picture more wonderful still. Indeed, I think it safe to say that no man lives who has not, at least *once* in his life, experienced

apparently supernatural interference, or heard such experience related by some one whose bare word he would receive as soon as his bond, in any matter concerning the outer world of the senses. Then, when we examine history, we find that the marvellous, the supernatural, has been believed in, and embodied in the poetry, the religion, the folk-lore of every people. Divination, spirit-rapping, apparitions, mind acting upon mind even at a great distance, are no new things—things of the nineteenth century. They are as old as the race. And the most matter-of-fact materialist would, at times, much rather enter a dark room, even in his own familiar house, with a light, or a friend or both. In one of the old McGuffey's Readers, of our boyhood days, is a story of a boy, walking at night upon a lonely road. All at once he saw something in the darkness, something tall and white, reaching out a long arm. He is frightened, but overcomes his fear sufficiently to approach the object, when he discovers it to be—a finger-post. Then the writer of the story proceeds to reprove the “silly people who believe in ghosts,” and tells them that, if they approach such objects as occasion fear in the night, they will invariably find them to be nothing worse than the finger-post. *But he does not explain why everybody is impressed at such moments with the dread of something supernatural!* Why does every child, no matter how taught, or untaught, fear to be left alone in the dark? As surely as the universal consciousness reports an outer world, so surely does it report a mysterious, shadowy, terrible, at times enchantingly beautiful, inner world! For many, many years the eyes of Science have been turned upon the world of tangible forms. Is it not time that the same piercing gaze be turned upon the universally reported inner world of wonder?

Man knows much of what is around him; how painfully little does he know of what is within him! And yet *that* world it is from whence all his motives react upon the world without! *That* is the world in which he truly lives! And no man talks more foolishly than he who speaks dogmatically about “Ignorance” — “Superstition.” Let him read, and think upon, the *whole* definition of the word, “superstition,” as given by Webster; noting, not only its accommodated, but its real meaning. There is a flush of Dawn in the East; a wider and brighter Wisdom is yet to be our heritage.

Merrill, Wis.

THE PHYSICAL PHENOMENA OF DEATH.

The physiological processes of life, from its initial point to its final close, are instructive alike to the psychologist and the physician. Health is the maintenance of normal vital activities; disease is a deviation from these normal conditions, and death their final extinction. What are some of the physical features of death? How may we be positive that life has really ended? Though very rare, it is certain that there have been cases of burial before death. Years ago I was assistant in a hospital in this city and was cognizant of these facts. A patient seemed to be near the end and I was requested among other things to minister to his religious needs and particularly to see that a burning candle was put in his hand when his spirit took its flight. I had left him comparatively comfortable at evening, when, within an hour, the attendant recalled me to the room, exclaiming, "He is dead!" I inferred that some sudden lesion had taken place, and hastened back. There lay the silent form, still and apparently breathless; but when the attendant placed the candle in the cold fingers, he turned pale with terror to see the eyes open and hear the man say quietly, "Ernest, that candle needs snuffing."

One night I had occasion to go after a box of matches. I passed through a room which was temporarily used as a morgue. There lay the bodies of seven men, nearly all young, and every one of them, I was told, had died from violence the day previous. They were lying here in the basement of a New York hospital, awaiting post mortem examination and burial. It is quite common to pinch the lower extremities to test the oedematous condition of a fresh cadava. As I passed one of them I happened to give the foot something of a twist or pinch, when the owner sprang up from the board and with a profane ejaculation exclaimed, "What are you doing here?" I thought it was more of a mystery what *he* was doing there, the living among the dead. It was the biggest scare I ever had.

The question returns, "How can we distinguish death from catalepsy, the trance in which patients have lain for days, and other abnormal conditions that simulate death?"

There are facial signs that are prophetic

of dissolution. Motion is abolished and generally sensation, as when one dies at the brain. The eyes sink, the temples grow hollow, the pupils dilate and the jaw sometimes falls by its own weight, as the inhibition of cerebral action becomes complete. At other times the dying will bring the teeth together so firmly that it is difficult to open the mouth. The face is sometimes livid, but oftener pallid and ashy. The respiration, pulse, heart action and temperature are also significant. Breathing is apt to be hurried at the last, the pulse flutters and is irregular, missing some beats, as may be shown by the sphygmograph. If the encephalon be gorged, the lungs are robbed of blood and the dying gasps. If the blood rushes to the lungs the face is flushed. There are three vital centers, the "Tripod of Life," the heart, brain and lungs. Death at either center will have its own characteristic features. One more interesting fact is this, the flexors dominate the extensors, and the thumb and fingers are bent inward, while the muscular contraction of the intestines may overcome the rectal sphincters and evacuate their contents, *in articulo mortis*.

The following are some of the determinative tests used to discover whether these physical phenomena of death are sufficient to settle the fact. A feather has been held before the mouth to see if the breath continues, or a warm mirror to see if moisture gathered. A glass of water has been placed on the epigastrium and watched to see if there be any oscillations. Maculæ and rigor mortis are more conclusive signs. The latter begins with the jaw, neck and upper extremities and proceeds downwards and disappears in the same order in about forty-eight hours, usually. The heat of the body sometimes rises from 105° at death to 110° after death, particularly in sunstroke and lobæ pneumonia. Decomposition, of course, is an absolute sign of death.

F. F.

The writer of the above is a medical professor who has had over 3,000 autopsies to perform in and about New York city. His observations are worthy of attention. While cases of premature interment are extremely rare, they do occasionally occur through haste, as in epidemics, and at other times through mistakes of medical men. Our author is authority for the statement that in an autopsy made by another surgeon

in New York, the heart was found beating after the thorax had been opened. An undertaker in Philadelphia says that he was ordered to put a body on ice, but declined to, assured that life yet remained. After two days he was forced to freeze the body, though still warm. He says: "If the same thing happens again I will let some one else do the burying." At about the same time another case he was cognizant of, when too late it was found out that the burial was premature. The victim had torn her flesh and plucked out her hair in her struggles for liberty.

Making all discount possible for exaggeration, the subject is one of sufficient importance to awaken the attention of scientific and medical men. The topic was before the N. Y. Academy of Anthropology at the February meeting. A writer in the *Popular Science Monthly*, January, 1880, presents a vast array of facts on this theme.

EVOLUTION.

PROF. R. U. PIPER.

It would hardly be reasonable to expect a serious answer to statements like the following, set forth in a communication in the January number of MIND IN NATURE, on the "Doctrine of Evolution,"—still, one might be justified, perhaps, in using them as texts on which to comment to some extent, or in order to contrast them with the utterances of men who do think, and for the benefit of those persons who may be influenced by mere assertion, or may be disposed to think that "A book's a book, although there's nothing in it."

"Huxley," says our author, "recognizes the impossibility of establishing certain facts, and hence pronounces the evidence unverifiable." He did not say that it was not demonstrative, however. "Demonstrative: invincibly conclusive (say the authorities). That is to say, a thing or fact may be "invincibly conclusive," and yet "unverifiable." The dictionaries further make "verifiable"—that which can be proved to be true. Hence, "unverifiable"—that which can not be proved to be true. Thus, a thing according to this writer may be in a condition in which it can not be proved to be true, or to exist, and yet the proof that it is true or does exist be "invincibly conclusive."

This sort of reasoning must certainly be

very convenient for a writer who could further say that if stock-breeders could have 100,000,000 years of time to operate "they would doubtless (that is to say, he has no doubt), be able to make in that period a very fine race of horses from a nest of rats."

And this kind of reasoning also answers well for an author (Darwin) who could say: "The quadrumana and all the higher mammals are *probably* derived, etc., and as a sequiter to this *probability* could add:—"In the dim obscurity of the past we can see that the early progenitor of all the vertebrata *must* have been an aquatic animal, etc." "*Must* have been," Why? Oh, for the good and sufficient reason that *all* the higher mammals are *probably* derived from an ancient marsupial animal," etc., and this "probability" so increases our power of vision that we are enabled to look through the darkness of the ages and perceive that "fine old atom molecule of the young world's proto prime" not only developing into "parrots who but prattle" and "asses who but bray," but also into "sages whose *unproved* assertions we have been discussing; for, if we apply the test here as to "what is proved and what is assumed" we shall find the whole fabric melt away like a vision.

Further says our author:—"It (evolution) is entirely demonstrable." "But it is when the order Bimana is the subject of inquiry that special creation becomes unbearable in any manner whatever, its objectionable features multiplying as we reach the species man, where they culminate in one grand climax of total absurdity.

But there is no "absurdity," no difficulty in believing (demonstrating) that the "fine old atom molecule, in size infinitesimal," never seen by human eye, "of the young world's proto prime," contains, and contained within itself the "power and potency" (self-created) for developing all the forces in our cosmos; "All the humans space has room for," all the braying asses, all the prattling parrots, all the sages whose sharpened vision could look across the abyss of time to the beginning of things; "all brute life, from lamb to lion; from the serpent to the dove;"—all thoughts, feelings or emotions, even the soul itself, or if we will, the principle which governs thought.

But in the closing of our author's paper it would seem that he does not mean any such thing, but does recognize a power behind all the multiform agencies which go to make up the Cosmos. That is, that the

Creator endowed matter from the very first with the "power and potency" to produce all the entities he has described, from Maud S. to the tape-worms. For he says, "There is no option for the sincere student of nature, who determines neither to blame nor to praise, but to find the truth; to suppose that the Creator brought this great scheme of things into existence as he now conducts it, by a process of development;—that is to say, He conducts it Himself as He did in the beginning. "Conduct: to guide, lead; applied to things; to direct; to manage (say the authorities)." That is to say, God, the Creator, directs and manages the whole matter in the *present* as he did in the *beginning*; and yet, according to our author, summing up as to the hatching of an egg, he says: "All this is done by a process of egg-development, through its *own inherent forces*, without any *outside agency of a creative character whatever, etc.*" (The italics are mine)

When doctors disagree (or rather when a doctor disagrees with himself) who shall decide?

P. S.—It has been suggested by friends that the paper I have been examining was written with reference to giving us a specimen of Evolutionist reasoning, and that like the "logical one-hoss shay" it is expected that it will tumble into dust at the appointed time;—into "cursed dust," in the language of Swedenborg.

Certain it is, if we apply Principal Dawson's tests as to what is proven and what is merely asserted here, that the whole structure "will melt away like the baseless fabric of a vision and leave not a wrack behind."

THE soul contains in itself the event that shall presently befall it, for the event is only the actualizing of its thoughts.—*Demonology*.

OF that ineffable essence which we call spirit, he that thinks most, will say least.—*Nature*.

All presentiments that are confirmed by events, give man a higher idea of himself.—*Goethe*.

Man must depart from life as from an inn, not as from a dwelling.—*Cato*.

NEW YORK ACADEMY OF ANTHROPOLOGY.—The work of this body is arranged in three sections, psychology, sociology and archæology. Reports of reading, observations or recent experiments are given each month and then a paper is read and discussed.

At the January meeting, the president drew attention to the concordance of mental states, and muscular movements as an established fact in science. As a general truth it never was doubted. It is the veriest truism; but in its finest revelations and more subtle relations the subject is comparatively new. We are beginning to trace to trophic and thermal centers, to reflex and kinetic action, certain inhibited or perverted functions. The facts of facial asymmetry in the three zones of the face afford one field of study. These three belts are supposed to be respectively related to cerebral, respiratory and visceral conditions. The corrugated brow often attends an effort to recall sometime to mind. The alæ of the nose and the mouth are very rich in expression, there being 2268 distinct phases according to Delsarte * thrice those of the speaking eye. The lower jaw is a tell-tale thing as every reader of character knows. Isolation is a factor in "the long face" and malnutrition another.

Francis Warner M. D. in his "Physical Expression" recently reproduced in this country by the Appletons, deals with this subject in an interesting way and presents diagrams of muscular motions in normal and pathological states, similar to those of the Sphygmograph.

"The Correlation of Mental and Physical Forces" was discussed at the February meeting by Professor Archibald Cuthbertson, formerly of Columbia College, an abstract of which may be expected next month.

* DRILL BOOK IN VOCAL CULTURE, by Prof. E. P. THWING, PH. D., Member Victoria Institute: N. Y. Academy of Sciences, etc. Eighth edition: S. W. Partridge & Co., London; Brooklyn, N. Y., 156 St. Mark's Avenue. In paper, 25 cents.

Some men are like pyramids, which are very broad where they touch the ground, but grow narrow as they reach the sky.—*H. W. Beecher*.

How strange and awful is the synthesis of life and death in the gusty winds and falling leaves of an autumnal day.—*Cole-ridge*.

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AN OUTLINE OF THE STUDY OF NATIONAL PSYCHOLOGY.

FRANKLIN A. BECKER.

This science, through the result of most recent investigation, has become quite permanently established in principles. The following may be taken as constituting the foundation.

First, at the foundation of the nation lies the nature of man.

Second, human nature manifests itself in every organization of human society.

Third, every nation as an organism has an intellectual and physical development, which is in accordance with the laws of evolution.

Fourth, the mental life of a nation is interpreted through its national consciousness.

Within the last century the national consciousness has become more distinct, marked and contrasted. The study of the national consciousness of any nation is a scientific problem; a problem more difficult than any in individual psychology. The conceptions with which we deal are not simple and determined as in other sciences. They are not logically determined points but psychologically varying lines limited only by their directions.

All conceptions are fluctuating that deal with such varied and multiform topics as the public mind. Nevertheless these conceptions are guide-posts for the politician and historian.

Public opinion is such a fluctuating conception. Who would endeavor to determine its limit in time, in person, in contents? It is nevertheless certain and indubitable, that as fluctuating as popular opinion may be, it is readily recognizable as the characteristic of the nation and of the historical period. At the present time the quality of popular opinion has depreciated. The causes of this are various. In the main, the rapid intercourse between persons, the interchange of thought through the press and lastly the extreme tendency of the people for news and variety have contributed largely to deteriorate public opinion. In fact, the press more than anything else has wrought this change, because it is generally the mouth-piece of a clique or party and thereby not the representative of the popular sentiment.

From an historical standpoint there is no doubt that since Roman culture spread over Europe, there has been no period in which

the modifications of the popular mind have become more distinctly worked and more decidedly contrasted with a variety of ideals and aims in the national life of a nation than at the present time. This is due to the powerful factors that figure in the advancement of civilization, such for example as the Railroad, Telegraph and Postal services, which, though of a physical nature, exert an immense influence upon the mental shaping of a nation. The natural sciences undoubtedly have laid the foundation of a strong tendency toward practical knowledge.

Their progress and development within the last quarter of a century has been with giant strides. Investigation upon investigation, discoveries upon discoveries have been and are being made. That this extreme desire for practical knowledge has contributed largely to suppress the longing for that which can not be attained upon the path of investigation, can not be disputed. The ideal interests and knowledge undoubtedly suffer when the character of the period is to be forcibly moulded and fixed in certain extreme directions.

To sketch in detail the mental life of any nation is a problem very difficult and complex, and therefore it will suffice in order to give an idea of the scope of the study, to review in general the mental life of a nation. At first sight what an infinite amount of matter presents itself. What mental activity; what excitation of feeling; what efforts of the will affect the multitude. How many thoughts, resolutions, emotions, how much longing, thinking and caring! How various and manifold are the aims of man in his vocation and in his moments of leisure—a chaos, a vacillating and surging mass of psychic elements, which under the hands of the experienced psychologist are ordered and classified. Though the popular mind is fluctuating, still it is uniform in its development. The characteristic preciseness in substance and order is so well cut and defined that century from century and decade from decade may be accurately distinguished. Especially is this true when certain times or periods impress themselves in such a manner upon the popular mind, that the reigning ideas penetrate into the remotest organization of the nation's life. Such is the political moulding of a nation, such the development and formulation of its laws.

The philosopher in his profound meditations only meditates upon the substance

of the popular mind. He formulates that, which the popular mind expresses, into a clear distinct system. In fact, he is the true representative of the popular soul. He is the mirror so to speak in which the popular mind is reflected. The only safe characteristic by which a great philosopher is known is that his thoughts are in unison with his own popular feeling and thereby he becomes the true representative of the popular soul.

A fair example of the stimulus of the popular mind would be the ideal of mankind as represented in these times. Not only has every individual an ideal, but every age, every nation, its ideal. These are dependent upon the same circumstances as those which influence the individual's ideal. To distinguish between the different ideals of the different nations is an easy task. How the ideal of an individual during the Homeric times, how that of an Athenian, that of a Roman citizen, that of a knight during the middle ages, differ is readily perceived.

But to sketch the ideal of an individual as presented during the present period is no easy problem. For while the ideals of individuals as well as of nations are many and various and each nation's ideal is the characteristic of the various historical periods, and while it is less difficult to sketch the ideal of preceding nations, owing to their distance in time and comparative simplicity in character, yet our own time, by its very proximity and by the numberless factors of its intricate development, presents a most difficult subject to investigate. There is probably but little difference whether society is considered as composed of communities, each with their respective ideals, or whether in their totality they strive after one and the same ideal—perfection, which they endeavor and desire to realize.

In a field of research as vast as this, it is necessary to take cognizance of the different functions, which the popular mind performs as the characteristic of historical epochs. During some periods, it will be observed that some intellectual movements or ideas will gain supreme authority, that during one period the tendency of the people is to follow the emotional, that in another they lean toward the imaginative. Then again a forcible expression of the popular will manifests itself, or a profound meditation and speculation upon theological and philosophical topics occupy the popular

mind. It is the perspicuity and stability of thought that bestows upon an age a peculiar character.

To consider at length the mode of the execution of these functions, the psychical processes, and the mode and manner of how these separate acts of soul life are accomplished and moulded in these different periods, would extend far beyond the limits of this article. Therefore, it will suffice to mention as a fair example the change thought undergoes in time. The tempo of thought changes in the course of the development of the various nations as well as the same nation in different periods. It is now accelerating. This is evidenced in the sound formation of languages. The English is most suitable to illustrate this fact. A comparison of old and modern English will at once show that the tendency of the latter is toward conciseness and perspicuity. A close study of the different styles in authors will also show that the tempo of thought has increased.

In conclusion, a few remarks appertaining to the utility of this study would not be deemed improper. A study which has such a comprehensive range, and deals with the national consciousness in the aggregate, can not fail to improve the method of studying history. For the study of the national consciousness as expressed in works of narration and illustration, is history. For history alone National Psychology warrants a thorough study, because the mental life of a nation is its vital life.

It is a measure of culture, the number of things taken for granted. When a man begins to speak, the churl will take him up by disputing his first words, so he can not come at his scope. The wise man takes all for granted until he sees the parallelism of that which puzzled him with his own view.—*Emerson.*

An enlightened mind is not hoodwinked; it is not shut up in a gloomy prison, till it thinks the walls of its own dungeon the limits of the universe, and the reach of its own chain the outer verge of all intelligence.—*Longfellow.*

The world stands on ideas and not on iron or cotton; and the iron of iron, the fire of fire, the ether and source of all the elements is moral force.—*Perpetual Forces.*

TRANCE SPEAKING.

H. W. THOMAS, D.D.

The field of investigation essayed by the Western Society for Psychical Research is by no means a small one. Starting out from the stand-point of *MIND IN NATURE*, it may properly deal with all forms of mental phenomena; not only with the laws and workings of mind, considered as an entity, but with these as affected by and manifested through their manifold material environments, such as the bodily conditions of health or disease, and the impressions made by the outer world.

If there be a specialty in the work of the Society it is, perhaps, in this, that it deals not so much with the normal as with the abnormal; that is to say, the Society seeks, through its many divisions and subdivisions of research, to ascertain and classify under their appropriate departments as large a number of facts as it can find in the realm of the more occult and less ordinary psychic experiences and results; and from such facts to generalize in a broader way than could be possible from a less number of such cases, and then it is the further aim and hope to deduce from these generalizations principles or laws that may bring them under ascertained law or order.

In this large field of investigation one division of labor is devoted to a study of the phenomena known as Spiritualism; and as one special phase of this is trance speaking, the committee having charge of this department invited the well-known trance speaker, Mrs. Cora L. V. Richmond, to submit to a test of her powers before the monthly meeting of the Society. This occurred on Tuesday evening, March 2d, at the club room of the Sherman House, at which a large number of members and invited guests were present, Dr. Jackson, President of the College of Physicians and Surgeons, presiding.

Mrs. Richmond took her seat in front of the President's table, and in full view of all present. Most of the questions to be asked had been prepared by a committee appointed for that purpose; but of their nature, or what they were to be, Mrs. Richmond had not the slightest knowledge. It was, to one disposed to philosophize, a strange scene; lawyers, doctors, judges, clergymen, scientists, and men and women from different fields in the world of busi-

ness and literature, assembled to hear one speak, not, as she claimed, from the ordinary resources of learning and experience, but in a wholly unconscious state; impersonal, or as acted upon, or talked through by the spirit of some one who had ceased to live in the body.

The President rather hesitatingly observed, after the Society was called to order, and the minutes read, that they were ready to proceed, but he was a little at a loss to know whether the "controlling spirit had taken possession of the medium." Had it been a case of diagnosing any form of disease the learned doctor would have been perfectly at home; but in this case he modestly waited to be informed. Mrs. Richmond had shown no physical signs of going into the trance condition, but sat perfectly quiet and composed, and appeared as one absorbed, and even lost in mental abstraction; but hearing the President's statement, indicated by a nod of the head that she was ready.

At this point Judge Booth inquired if it would be proper to ask the medium the name of the spirit or spirits purporting to speak through her. Mrs. Richmond replied that the question was rather a personal one, or rather her "control" replied through her, but that the request would be granted; and the name of the spirit was given as Adin Augustus Ballou, who was one of a band of spirits who were present.

The first question asked was as to the manner in which a disembodied spirit possessed or took control of one living in the body. The answer in substance was that the nearest analogy was that of the mental impressions produced by one person upon another in what is known as mesmerism; or when one person can throw another into such an hypnotic state that he is subject to and controlled by the will of the one producing the effect. And this seemed not an improbable explanation; and the speaker stated that it was the best that could be given, though not perfect, to those who were not familiar with the occult laws of spirit power.

A number of other questions in the same line were asked, and the answers seemed to be intelligent and not unreasonable in their general bearings. The medium was then asked to state the points of difference between the philosophy of Dr. Locke and Bishop Berkley, and her reply was satisfactory, revealing quite a close and clear un-

derstanding of these two opposing schools of thought. Then a physician present asked her to give the origin and distribution and use of the "eighth pair of nerves." This was a question in exact science, and hence admitted of a definite answer; but to this the medium replied in substance that her "control" had not been a physiologist on earth, and did not claim to be able to speak upon subjects that he had never studied, and hence no answer was attempted. And after other questions of a religio-psychic character had been proposed and answered the exercises closed with an extempore poem upon Victor Hugo, the audience choosing the subject.

And now, in all this, it must be said that Mrs. Richmond acquitted herself most creditably; and a number of her answers revealed a power of discrimination in thought and in the choice of words that was very gratifying, and what she said upon questions of morals and morality, and the use of mediumistic power for secular and unholy purposes, had a clearness and positiveness that were really refreshing and strengthening. But after all, it must be confessed that, aside from the few moral lessons emphasized, everything she said was largely in the realm of the speculative. No positive information was imparted; nothing was said that any well-informed person of mystical type of mind might not possibly have said under purely natural conditions. It is not meant to say that Mrs. Richmond did or did not thus speak, and much less that she sought to impose upon the audience. What is meant is this, that there was nothing convincing; that it fell short of scientific demonstration, and hence left us where we were before, though with the satisfaction of having spent a very pleasant and not unprofitable hour.

A great many things we say can be made to appear contradictory, simply because they are partial views of a truth, and may often look unlike at first, as a front view of a face and its profile often do.—*O. W. Holmes.*

O God, assist our side : at least, avoid assisting the enemy, and leave the result to me.—*Prince of Anhalt, Dessau.*

The mind of the scholar, if you would have it large and liberal, must come in contact with other minds.—*Longfellow.*

MIND AND WILL CURES VERSUS FAITH CURES.

H. G. M. MURRAY-AYNSLEY.

Man may be defined as possessing three distinct natures—the spiritual, the mental, and the bodily nature.

The first, we are told, will exist to all eternity. The soul or the mind is the life, which the Almighty breathes into the body. The spirit directs and moves the soul (mind or will), and this again controls the actions of the body.

When the soul (the mind, the will, the life) leaves the body, the spirit returns to the God who gave it; its labor on earth is completed. It would appear that in proportion as the mind or soul of man receives cultivation so do his nerves become more sensitive. The savage does not seem to feel pain in the same ratio as the cultivated or intellectual man; the former frequently recovers from an accident which would kill one whose nerves were highly susceptible. It follows from this that, when the body is injured or diseased, it is the soul or the mind, the sentient part of us, which suffers pain. Doubtless increased intelligence develops in man a greater value of life and a greater desire to live; it gives him also a knowledge of danger, and this again produces fear of ultimate evil results from sickness or from a wound. May not this feeling of fear retard or even preclude the healing process, especially in the case of half-educated people, whose fears may magnify their real danger? As far as I have hitherto seen, the cases brought forward as cured by the metaphysical or faith healers have been exclusively those of this class of persons, who are often very impressionable. Like children, whose minds are beginning to expand, they are easily led by a person of stronger mind or stronger will than their own, whose arguments or teachings have removed their fears. We are accustomed to say, or to hear others say, when the illness of a relation or a friend does not seem to yield to medical treatment, "Possibly so-and-so has something on his or her mind, and until the weight of care is taken off no medicine will be of use." Medical men frequently ask those around their patients whether they know of any such disturbing element being at work. The mind has a wondrous influence on health or disease during the prevalence of any epidemic. Those who are free from

fear seem to pass unscathed through terrible visitations, while those who are afraid fall ready victims.

It seems highly probable that many of the so-called faith cures have been due to the influence of a strong mind over a weaker one; there are certain morbid conditions of the brain, in which the nerves become disordered, and strange fancies lay hold of the imagination of the sufferer. Nervous diseases (as we shall see presently) occasionally simulate various others, such as severe lung affections and paralysis, and anything which draws the thoughts of the sufferer from himself has, for the time at least, a beneficial effect, and might, perhaps, if continued, result in a perfect cure. A friend of mine was at one time supposed to show decided symptoms of lung disease. Her family and the medical men whom they consulted believed this to be the case; she was treated accordingly for some three or four years, when a kind of paralysis seemed to come on in the lower limbs; she would perhaps be able to walk some few yards perfectly well; she then began bending more with each step, till she would have fallen had assistance not been at hand. On one occasion I saw her rise from her invalid chair and walk to the table to procure something which she wanted, after which she seemed suddenly to remember herself, and was utterly unable to return to her chair without help. In the end the nerves wore out the bodily frame. She died at a comparatively early age, and on an examination being made afterward at the request of her family, all the bodily organs were found to be perfectly healthy. This is a striking and typical example of a disordered nervous system: so perfectly did the symptoms simulate these complaints that even the faculty were deceived. In this case the patient was clever and intelligent above the average, but in early youth an accident to one hand, and the consequent suffering which was continual for some years, had shaken what we call the nervous system, the seat of which is in the brain—it is the life, the mind, but we can not define its limits or comprehend its workings.

Fear, as stated above, is a powerful agent in producing disease and in retarding its cure. I had just written so far when I chanced to see a short letter by the talented authoress, "Ouida" in the *Times* of November 7 on the subject of hydrophobia.

She seems to have come to the same conclusion, viz.: that the mind rules and influences the bodily functions, and that fear bears important and frequent parts in developing this terrible disease. When speaking of her experiences in the case of various persons who had been bitten by dogs said to be in a rabid state, or of dogs which have been bitten by others in that condition, she says: "Two years ago a lady and her son whom I knew well were bitten by a dog showing all the symptoms of rabies. The youth, a boy of fourteen, and his mother have never suffered from the accident, probably because being courageous people they did not allow it to dwell on their minds.*"

"There is a malady much worse and more contagious than cholera; it is fear. I believe that more than half the cases called by obscure medical men 'hydrophobia' are cases of hysteria-epilepsy, brought on by an excited imagination, and latent, of course, in the constitution of the sufferer."

The human mind is sometimes powerfully affected by the dread of something hanging over it which the subject is powerless to avert. I have been told of an instance in which a curse, called down upon one man and his descendants, had influenced the minds of two or three succeeding generations. It occurred in Southern India. No doubt Asiatics are much more susceptible of such impressions than we ourselves. But to proceed. At the beginning of this century, in a certain native State, the then Prime Minister was an ambitious and clever man, who had restored order where confusion had reigned before.

For some reason or other this minister took a dislike to one of his sons-in-law, and caused him to be accused of some heinous crime, for which he was condemned to be executed. On reaching the scaffold, the man thus unjustly sentenced to death cursed his father-in-law and all his male descendants, adding, "I am now 34 or 35 years of age; none of your male offspring or descendants shall ever live to pass that limit."

I have been assured as a fact that this curse has had such an effect upon the minds of the sons, grandsons and great-grandsons of this minister that none of them have survived this age. One member of this family, a very intelligent young man who had received a superior education

*See "Imagination or Rabies" page 30.

to fit him for employment under the British Government, told an English officer (who afterward related the circumstance to me) that he was perfectly convinced he should die at the prescribed age.

The nerves of some persons are not as sensitive as those of others. As a rule, all musicians seem to be endowed with a highly strung nervous system; any discordant sound jars their whole frame; they are often accredited with being touchy and capricious; but I believe that what would be a trifle to others is real pain to them; they suffer both physically and morally.

We can not measure pain by one standard. Some persons seem hardly to suffer at all when a tooth is drawn, whereas to others a cut finger causes intense pain. Some natures seem to be able to cast off sickness much more rapidly than others. Where the will is weak, the body languishes; where the will is strong, there is a determination to get well, which greatly assists the cure. The strong-willed faith healer may supply this want to his weak, suffering human brother, he may be able to infuse his own strength into the mind of another.

Recent experiments in telepathy have demonstrated that, a drug being thought of by one person, he can, by an effort of the will, cause another to fancy that a lump of sugar which is given him is the most nauseous medicine.

Men of science seem very recently to have become aware of the fact that mesmerism (which at the time of its discovery was deemed an invaluable means of assuaging suffering, and then to a certain extent laid aside when chloroform was introduced) has in all probability a very important future before it, not only as regards the bodily ailments of the human race, but their minds also. They see the light as at the end of a long dark tunnel, but more experiments and proofs are still required to convince the world in general of the conclusions at which they have arrived. Many years ago, when confined by severe illness to bed and sofa for several months, I had a very singular experience which has never since been repeated. One afternoon (the attendant, I fancy, thought I was asleep, but this was not the case), during a period of time which I had no power of measuring, I was conscious that my mind (or my soul) had quitted my body, and seemed to be floating in space far above

this earth. I seemed also to know that my body was still lying upon the bed, and was aware when soul and body became again united. As long as they were or seemed to be disunited the pain incidental to my complaint, and which was constant, entirely ceased. This was no ordinary condition. I believe it was mercifully sent as a re-creation of the powers of endurance, and that nature acted as her own restorer. My state somewhat resembled that of the magnetic trance. It seems almost to stand to reason that the mesmeric sleep would in many cases greatly benefit the overtaxed brain and nerves by granting them a period of rest. Soul and body appear to be divided as long as mesmeric influences are at work.

It would, therefore, be extremely interesting to learn whether the faith healers possess mesmeric powers, and whether, as a rule, they are capable of acting as mediums.

In the *Journal of the Society for Psychical Research*, Nos. XIV, XVIII and XIX for March, July and August, 1885, two most singular and circumstantial accounts are given of the perfect cure of nervous maladies in a girl and a youth by means of a magnetic trance. When in this state the two patients were able to predict the date of their recovery, and also to indicate the means necessary to be used to that end.

A DREAM

MICHAEL MURANUS.

In Colorado three winters ago I dreamed of seeing a friend, who is a native of one of the Southern States. I was sitting upon the porch of his residence and saw him approach from an opposite direction toward a smaller house (not in reality standing there, but only seen in a dream), a white cottage two stories high, with bright green blinds, and surrounded by a white *paling* fence, the gate of which was fastened with a padlock. As my friend gained the gateway a small one-horse carriage approached and stopped. Two aged men descended from it and unlocked the gate. One of these men was dressed in the costume of the present time, plainly and neatly, wearing a broad-rimmed hat. The other had on a suit of "small clothes" of snuff color, long silk stockings, low shoes, etc., and a hat in accordance with the rest of the costume, rather close to the head (I *think* it was three-cornered, or something of that kind).

The three men entered the gate, while I, in looking at them, thought that this house belonged to my friend, and that these were relatives of his. As they entered the house I stepped, as we do in dreams, on a small upper balcony of the little house and looked into a window. On the right hand side of the wall a portrait of a man (from head to waist), life size, was hung in an oval frame. A strikingly handsome face, oval in shape, and lighted by large dark eyes of wonderful beauty, which were fastened upon me with an earnest and prolonged gaze.

His dusky hair fell in heavy curls upon his shoulders. His dress was rich, and appeared to be of dark red velvet, with lace ruffles at the neck. Upon his breast were decorations such as usually represent royal orders. The frame of this picture was composed of hundreds of smaller pictures oblong in shape, in which were the faces of men, resembling in arrangement some pictures of Confederate Generals; the smaller figures ranged about the larger one.

Upon awaking in the morning I related the dream to a friend. That day, in reading the newspaper items relating to congressional proceedings at Washington, I noticed a reference to the French spoliation claims bill. Knowing that my friend, of whom I had dreamed, had a clear title to a large *share of the spoliation claims*, I wrote to him upon the subject, and then proceeding to the dream gave the details as I have given them here. I told him I did not know who the old men were, but presumed the portrait to be that of the King of France, and supposed the miniatures surrounding him to be those of the claimants whose descendants have so long awaited justice.

A reply to my letter soon came. My friend told me he was much impressed by my dream. The old man in modern dress he did not seem to know, but the other wearing the more ancient costume was the relative from whom he inherited the claim in the spoliation case. The old gentleman lived at Annapolis, Md., but died (I think) before the birth of my friend. He always dressed in the dark brown costume described, and my correspondent said he had often held in his hands, when a child, a pair of brown silk stockings kept in the garret of his home, and belonging to the old gentleman told of. (The family portraits are at Reisterstown, Md.)

SPIRITUAL EVIDENCES OF MAN'S DESCENT*

HONORÉ D. VALIN, M. D.

THE RE-APPEARANCE OF EARLY TRAITS IN OLD AGE.

In the first article of this series, I have described at length the evolution of some mental characteristics of man from infancy through childhood and adolescence into perfect manhood, and I believe no doubt can be entertained that during the various stages of our life of integration, most persons divest themselves of nearly all the low mental characteristics transmitted to us by our animal ancestors.

During the latter part of human life, our life of disintegration, the reverse process takes place, and we lose little by little what was previously acquired in a reverse order of time, until we reach our second infancy, which is much like the first. And in this, as in the last case, the transition is not always gradual, but often takes place by leaps, which correspond in the realm of mind to the various metamorphoses that some low organisms undergo at various times, metamorphoses of which man keeps a physiological reminiscence in his sudden development at puberty. The second infancy is often long delayed by the conservative forces of the mind, but the longer it is postponed the more suddenly it is liable to strike one in old age. However, after the prime of life, this decadence is usually readily felt, and has been graphically pictured by Le Sage in "Gil Blas," and by many other writers and critics, the latter being especially watchful of such opportunity to assail great literary men. What concerns us here is those characteristics which relate to the mind, and show a hereditary return to earlier family, racial, or animal traits.

That low animal instincts, re-appearing in mankind as temptations or as crimes, are not an isolated phenomenon, is proven by the fact that hereditary instincts and beliefs overcome many healthy adults. Do we ever completely forget our early training, even when it has been deficient and erroneous? And is it so easy for a man to guide his actions altogether by his educated sense? Were it so, a few years' training would Americanize most immigrants, when it actually requires generations for this to take place—at the great

* Copyrighted.

detriment of the progeny. Therefore, we should not wonder if our ancestral characters, habits, morals and creeds, even when discarded by a higher education and clearer reason, continually re-appear or suggest themselves in us, for these are facts of frequent occurrence. Any philosopher must perceive at a glance that it could not be otherwise, as long as the persistence of force is looked upon as an universal law. For annihilation is no more to be thought of in mental processes than in physical ones.

Physiologically, the second infancy of man is better known yet, for, while middle-aged and young people in general are shapely, it is a fact of common observation that old people, especially old Arabians and Hindoos, are often wonderfully apish in appearance. A great many instances of the re-appearance of early religious or family traits in great men, a sort of giving way to temptations, or listening to ancestral suggestions within their minds, are on record.

La Fontaine, the great fabulist and philosopher, denounced some of his best works and felt sad that they ever saw the light, when in the presence of death he was told to do so by his confessor. Lamartine proved the same strange reversion; but, stranger yet, Littré, a few years ago, gave way to the same hereditary impulse, and died in the faith in which he was born, while the best of his life, and the greatest energy of his mind and reason, had been consecrated to free thought and philosophy. It is a sad comment on rationalism (?) that his free-thinking friends threw stones at the procession that led his remains to church. In the case of these three eminent Frenchmen the facts can not be denied, whatever may be thought of the one to follow.

As mental diseases reduce the mind to its rudimentary faculties and furnish frequent and sad evidences of the lowest sort of animal instincts still inherent in the mind of man, in the same manner dreadful circumstances evoke old memories and earlier instincts, and it has been said of Melancthon that during a storm which threatened his life on a lake in Switzerland, his philosophy gave way to his earlier belief, and that he joined with those present in reciting the beads.

These frequent occurrences have thrown free-thought into ridicule among many religious sects, who do not fail to see

the finger of God in all such cases, just as they feel the breath of the devil in all cases of temptation.

In *The (Chicago) Alliance*, September 2, 1882, I took pains to explain, by this means of reversal in old age to infantile or ancestral traits, the superstitions in vogue to-day: the belief in the luck of a horseshoe and in the unlucky Friday. And I entertain a doubt in my mind whether modern spiritualism is not the organic heirloom handed down to us by our Middle Ages ancestors—a rudiment of their witchcraft, sabbaths, lycanthropy and demonology. For, as Herbert Spencer has abundantly proven, nations, races, and even political and religious institutions, are endowed with an organic life similar to that of man.

It is true that the scientific experiments in Spiritualism have convinced many great men, but the evidences of witchcraft in the Middle Ages were sworn to by thousands, and got the best of the most learned judges of those days. May it not be that most materializations appear to people partly hypnotized? or may they not be the hallucinations of the medium's mind, transmitted to the minds of those present, by mental influence? Be this as it may, there is no doubt that most of us entertain absurd superstitions which are racial and hereditary, and in which we do not even really believe; still they are not easily cast away after having been woven into our nature by our ancestors. This being the case, we can comfort ourselves of having been born in this nineteenth century, when science has risen to a point, in this country and in England, from where we can survey these evil instincts, and, what is more, we can comfort ourselves in old age when earlier instincts shall assail us all around.

If my views are correct, they will prove a sort of panacea for these temptations which are liable to affect, in old age, people that have departed widely from the creeds of their fathers, whatever their present belief may be. For these temptations, as well as, by converse, the ordinary improvement in the morals of most all men at the time they make a *start* in life, have always been considered miraculous, when they are but repetitions of early life, which return as the powers of the mind and of the body are on the wane.

Apply this law to our present form of society and to the Christian religion, and, looking upon both as two mature organ-

isms, you can see at a glance that Socialism and Mormonism are two such unhealthy reversions to early civilization.

This subject is so new that it is difficult to penetrate it entirely at one sitting, for when we wish to investigate reversals to the lowest animals in old age, the facts are not to be readily collected. Still, several revolting vices are especially liable to occur at that age, such as indecent exposures, incest, and worse crimes yet, which are better left unmentioned. Selfishness here also disintegrates to the level of that of an amoeba, in the form of squalid stinginess, and dirtiness in some cases surpasses anything observed among the lower animals. Could these characteristics, which happily recur but in few people, be looked upon as human?

A moral consideration naturally presents itself here. Is it not likely that, with a thorough idea of the nature of these evils and crimes, we could more easily avoid them and render life more happy in the aged? Science has not come to destroy our morals, but only to teach us higher morals yet. However, this has been already partly done, for many people daily remark how professional, scientific and great business men keep their age well, meaning how much better exempt they are from vulgar vicissitudes than the lower classes in old age.

LEVEL-HEADED, IF SHE WAS SCOTCH.

Officer Ross is Scotch as the heather, and tender-hearted as Uncle Toby, and when he saw a bit of a Scotch lassie weeping on the street he might as well have tried to blow out the light on the Board of Trade as to pass by on the other side.

"What's wrang, me wee lassie?" he asked, laying his hand kindly on her troubled curls.

"Och, sir, faither is i' the dramshop drinkin' wi' the wicket men an' it gars mither sae greet I canna bide to hame, she greets sae sair."

"Shall I get your faither and lock him up?" inquired the officer.

"Nae, sir, dinna do that; but canna ye gae an' lock up the wicket dramshop, an' then faither wad gae hame an' mither wad greet nae mair."—*Chicago Tribune*.

It is an easy thing to please or astonish a mob, but to benefit them and improve them is a work fraught with difficulty and teeming with danger.—*Colton*.

Whosoever is afraid of submitting any question, civil or religious, to the test of free discussion, is more in love with his own opinion than with truth.—*Watson*.

SOME MENTAL ODDITIES.

R. W. CONANT, M. D.

It is popular to call this the Age of Steam, or of Electricity. Say rather the Age of *Nerve*, pre-eminently. For of all peculiarities of the To-day, most far-reaching and underlying is this of great nervous energy and tension; whereof the tension of steam and electricity is but the material sign and symbol.

As a necessary outcome of this extreme, and often morbid, nerve exaltation, appears a great increase of eccentricities of all kinds; few, if any, are exempt. Of such eccentricities perhaps none is more striking and serious than the morbid tendency of the mind to form *inveterate habits*. This tendency, duly subordinate to the will, is one of the most fundamental and valuable of our nature; but becomes by neglect a blemish or even a menace. Inclination to repeat a thing once done is the essence of memory, for memory is only the ability to reproduce in photographic clearness a vanished mental negative; the easier the oftener it is repeated. So likewise of the "association of ideas," which is but another phase of memory.

The muscles share the same strange tendency to *repeat*, so that the learning of the scholar and the skill of artisan and athlete all depend absolutely upon this oft maligned "force of habit."

Per contra, it may become as great an evil. Outwardly it often runs to excess in those bodily jerks and facial gestures which so disfigure some people's appearance, being due not to disease, but to some little muscular "trick" allowed by neglect to become inveterate.

Inwardly the effects are more serious, and may be classified in three stages. The most common stage is that of repeating the same phrases, same joke, same story over and over again, until every one is tired but the speaker, who imagines that he is quite bright and original. This inclination to run in ruts besets every one, but particularly writers and speakers. Hence the force of the saying, "*Shakspeare* never repeats." It is related that a rather ambitious young man once thought to compliment Mr. Emerson after one of his lectures, by telling him how much he was always impressed by the lecturer's use of a particular word—"grim." Mr. Emerson took out his notebook and wrote, "*Never* use 'grim.'" He saw that he was slipping into a habit.

A second and more threatening stage, but which is merely an exaggeration of the first, is a morbid tendency of the mind to go over and over with insatiable eagerness certain combinations of words, numbers or ideas. This stage of the repeating habit is a positive evil and annoyance to the sufferer, of which he is only too conscious. He bears close resemblance to a crazy clock which, deprived of its regulating machinery, does nothing but strike, strike. This second stage, though still under control, is undoubtedly the shadow cast before of a threatening insanity; of that form which consists of the same tendency further developed into the third stage, where it becomes uncontrollable. Here an ounce of prevention is worth a dozen asylums.

Of the second stage the following are illustrations. Many years ago the writer fell into the habit of dividing all numbers by three. At first slight, the habit grew rapidly until it became a nuisance. No matter where he was, or how engaged, if he saw a number it at once became imperative to divide by three. Being blessed with a strong will, however, he quickly strangled the evil propensity and all subsequent renewals.

This was essentially the same as the epidemic which prevailed several years ago of "The conductare will punch in the presence of the passengare, a pink trip slip for a five cent fare," etc. I was fortunate enough to escape this attack of mnemonic measles, but many were the unfortunates who cursed the humorist who started the epidemic.

Somewhat different is the following, of which I have known but one other instance. From the writer's earliest recollection the numbers from 1 to 100 have occupied in his mental vision an invariable order and position. Thus, from 1 to 10 inclusive the numbers always rise directly before him one above another like steps; at 11 they turn to the right at a right angle and ascend a slightly inclined plane to 20; at 21 they make another turn to the right, ascending more sharply and somewhat toward him; at 31 they make a right-angled turn to the left, ascending to 40, etc., etc. Succeeding hundreds all go through the same order. There was undoubtedly a sufficient cause for the formation of this numeral habit in some of the writer's early experiences, but of this he has no recollection; yet so ingrained is the habit that he

could no more figure without reference to it than think without words. Any number which he at all pictures to himself must always appear in its proper *locus*. But as this idiosyncrasy does not in the least affect the rapidity and accuracy of his calculations, it is hardly to be regarded as morbid.

Then again, there is the perverted inclination, almost irresistible, of a certain friend to *count* all objects of the same kind incessantly.

But these will suffice for illustrations. Works on insanity contain numberless instances of just such repeating habits which have passed into the third or uncontrollable stage. Every one who desires to preserve a sound mind in a sound body must beware with special care the stealthy encroachments of *morbid repetitions*, not only as a guard against insanity, but also against disagreeable tricks, or even physical danger.

For instance, there is the very common fascination exercised by a precipice or rushing railroad train to throw ones self to destruction. It is highly probable that this seductive power of a great peril, so like that said to pertain to the serpent's eye, has been a decisive factor in many suicides. A morbid feeling, heedlessly indulged and repeated, might easily acquire a power which would leap beyond control in a moment of desperation.

It is a law of the Divine Mind in Nature that everything is made for a purpose. Now Habit continually draws all things towards automatism and away from conscious purposeful activity, a retrograde metamorphosis toward stagnation and final extinction. But all progressive, noble life involves continual change and new combinations for distinct purposes, using habit only so far as to secure each new acquisition. Hence the first step is taken toward oblivion when the god-like mind of man violates by aimless or frivolous activity the primal law of its well-being.

THE AGE OF ROMANCE.

The Age of Romance has not ceased; it never ceases; it does not, if we will think of it, so much as very sensibly decline. "The passions are repressed by social forms; great passions no longer show themselves?" Why, there are passions still great enough to replenish Bedlam, for it never wants tenants; to suspend men from bed-posts, from improved drops at the west end of Newgate. A passion that explosively shivers asunder the Life it took rise in, ought to be regarded as considerable; more no passion, in the highest heyday of Romance, yet did. The passions, by grace of the Supernal and

also of the Infernal Powers (for both have a hand in it), can never fail us.

The high-born (highest-born, for he came out of Heaven) lies drowning in the despicablest puddles; the priceless gift of Life, which he can have but *once*, for he waited a whole Eternity to be born, and now has a whole Eternity waiting to see what he will do when born,—*this* priceless gift we see strangled slowly out of him by innumerable packthreads; and there remains of the glorious Possibility, which we fondly named Man, nothing but an inanimate mass of foul loss and disappointment, which we wrap in shrouds and bury underground,—surely with well-merited tears. To the Thinker here lies Tragedy enough; the epitome and marrow of all Tragedy whatsoever.

But so few are Thinkers! Ay, Reader, so few think; there is the rub! Not one in the thousand has the smallest turn for thinking; only for passive dreaming and hearsaying, and active babbling by rote. Of the eyes that men do glare withal so few can see. Thus is the world become such a fearful confused Treadmill; and each man's task has got entangled in his neighbor's, and pulls it awry; and the Spirit of Blindness, Falsehood and Distraction, justly named the Devil, continually maintains himself among us; and even hopes (were it not for the Opposition, which by God's grace will also maintain itself) to become supreme. Thus too, among other things, has the Romance of Life gone wholly out of sight; and all History, degenerating into empty invoice-lists of Pitched Battles and Changes of Ministry; or still worse, into 'Constitutional History,' or 'Philosophy of History,' or 'Philosophy teaching by Experience,' is become dead, as the Almanacs of other years,—to which species of composition, indeed, it bears, in several points of view, no inconsiderable affinity.

Depend upon it, for one thing, good Reader, no age ever seemed the Age of Romance to *itself*. Charlemagne, let the Poets talk as they will, had his own provocations in the world; what with selling of his poultry and pot-herbs, what with wanton daughters carrying secretaries through the snow; and, for instance, that hanging of the Saxons over the Weserbridge (four thousand of them they say, at one bout), it seems to me that the Great Charles had his temper ruffled at times. Roland of Roncesvalles too, we see well in thinking of it, found rainy weather as well as sunny; knew what it was to have hose need darning; got tough beef to chew, or even went dinnerless; was saddle-sick, calumniated, constipated (as his madness too clearly indicates); and oftenest felt, I doubt not, that this was a very Devil's world, and he, Roland himself, one of the sorriest caitiffs there. Only in long subsequent days, when the tough beef, the constipation and the calumny had clean vanished, did it all begin to seem Romantic, and your Turpins and Ariostos found music in it. So, I say, is it *ever*! And the more, as your true hero, is ever *unconscious* that he is a hero; this is a condition of all greatness.

In our own poor Nineteenth Century, the Writer of these lines has been fortunate enough to see not a few glimpses of Romance; he imagines his Nineteenth is hardly a whit less romantic than that Ninth, or any other, since centuries began. Apart from Napoleon, and the Dantons, and Mirabeaus, whose fire-words of public speaking, and fire-whirlwinds of cannon and musketry, which for a season darkened the air are perhaps at bottom but super-

ficial phenomena, he has witnessed, in remotest places, much that could be called romantic, even miraculous. He has witnessed overhead the infinite Deep, with greater and lesser lights, bright-rolling, silent-beaming, hurled forth by the hand of God; around him and under his feet, the wonderfullest Earth, with her winter snow-storms and her summer spice-airs; and unaccountable of all, *himself* standing there. He stood in the lapse of Time; he saw Eternity behind him, and before him. The all-encircling mysterious tide of FORCE, thousandfold (for from force of Thought to force of Gravitation what an interval!) billowed shoreless on; bore him too along with it,—he too was part of it. From its bosom rose and vanished, in perpetual change, the lordliest Real-Phantasmagory, which men name *Being*; and ever anew rose and vanished; and ever that lordliest many-colored scene was full, another yet the same. Oak trees fell, young acorns sprang; Men too, new-sent from the Unknown, he met, of tiniest size, who waxed into stature, into strength of sinew, passionate fire and light; in other men the light was growing dim, the sinews all feeble; then sank, motionless, into ashes, into invisibility; returned *back* to the Unknown, beckoning him their mute farewell. He wanders still by the partingspot; can not hear *them*; they are far, how far!—It was a sight for angels, and archangels; for, indeed, God himself had made it wholly. One many-glancing asbestos-thread in the Web of Universal-History, spirit-woven, it rustled there, as with the howl of mighty winds, through that 'wild-roaring Loom of Time.' Generation after generation, hundreds of them or thousands of them from the unknown Beginning, so loud, so stormful-busy, rushed torrent-wise, thundering down, down; and fell all silent,—nothing but some feeble re-echo, which grew ever feebler, struggling up; and Oblivion swallowed them *all*. Thousands more, to the unknown Ending, will follow; and *thou* here, of this present one, hangest as a drop, still sungilt, on the giddy edge; one moment, while the Darkness has not yet engulfed thee. O Brother! is *that* what thou callest prosaic; of small interest? Of small interest and for *thee*? Awake, poor troubled sleeper; shake off thy torpid nightmare-dream; look, see, behold it, the Flame-image; splendors high as Heaven, terrors deep as Hell; this is God's Creation; this is Man's Life!—Such things has the Writer of these lines witnessed, in this poor Nineteenth Century of ours; and what are all such to the things he yet hopes to witness?

The present writer has nevertheless a firmer and firmer persuasion of two things: first, as was seen, that Romance exists; secondly, that now, and formerly, and evermore it exists, strictly speaking, in Reality alone. The thing that *is*, what can be so wonderful; what, especially to us that *are*, can have such significance? Study Reality, he is ever and anon saying to himself; search out deeper and deeper *its* quite endless mystery; see it, know it; then, whether thou wouldst learn from it, and again teach; or weep over it, or laugh over it, or love it, or despise it, or in any way relate thyself to it, thou hast the firmest enduring basis; *that* hieroglyphic page is one thou canst read on forever, find new meaning in forever.

Finally, and in a word, do not the critics teach us: 'In whatsoever thing thou hast thyself felt interest, in that or in nothing hope to inspire others with interest?'—*Carlyle*.

ORIGINAL RESEARCH.

The cultivation of pure science is most successful when pursued from non-utilitarian motives. In persons who cultivate it in this way it has a sentimental as well as an intellectual origin. Sometimes this is the desire for "more light;" in others it is the love of the beautiful in thought and in nature. In all minds it comes from brain-hunger, which may be the craving of a rational mind for a rational explanation of a phenomena, or the mere necessity for grist felt by an ever-running conscious mill. To such minds money is only valuable as it enables them to satisfy these needs, and the gratification of such a mind-thirst is more to them than money can bring in any other direction.

The sentiment that loves knowledge is akin to the divine, for its sustenance is truth, and error is discarded at whatever sacrifice. It has faith in the order of the universe, and willing to see its innermost secrets unfolded for unsuspecting of evil, it does not expect to find it predominant. In such pursuit human nature is ennobled.

What are the tendencies of society in this direction in our country? Is it not time to repeat the verity that "a man's life consisteth not in the abundance of the things which he possesseth?" Does the accumulation of material property constitute the highest achievement of the human mind? Does the care of the appurtenances of mere living constitute the noblest occupation of man? An affirmative would seem to be the verdict of the present generation in many places. The hunger and thirst of the full-grown soul will some day fling aside the less worthy ideas of its larval stage, and emerge into a fuller understanding of its relations to the universe, and a corresponding appreciation of its privileges and its duties. To such persons life has a worth which material possessions can not give.

What are the facilities in the United States for sustaining a class of original investigators; a class whom many praise, but whom few think of as requiring unencumbered time for their work? In spite of the fact that this land was settled by idealists and thinkers in their way, we are behind the old world in the means and methods of making a life of scientific work even respectable. Professorships are mostly encumbered with work. Positions for pure research are very few. The positions in the gift of our societies are nearly all to be obtained by political methods, to which the true student is of necessity a stranger.—*E. D. Cope in Am. Naturalist.*

The next generation will see a marked change in this country in this respect. Specialists in all departments are proving their ability to think. In all new countries the first struggle is for existence, the right to live. In this we have succeeded far beyond precedent. Although it is claimed that we have not produced any original thinkers who were not born and reared within sight of the White Mountains, yet the seed of those sturdy idealists who first made liberty to think, and to worship, a fact, is springing up all over this broad land, with money worth but three per cent., and all complaining of dull times, because all have too much, we shall begin to say one to another, "What shall it profit a man, if he gain the whole world and lose his own soul?"

MORE MENTAL ODDITIES.

"We leave it for the doctors to decide just what class of mental disorder Dr. Johnson suffered from in feeling that it was absolutely necessary for him to touch with his finger every post on his road homeward—a feeling so strong and controlling that he often turned back to touch one which he had missed; but when they locate and classify it, they will find that many a man who is supposed to have an appetite for strong drink is only laboring under the dominion of the same spirit of systematic repetition. A large proportion of drinking men this side of the drunkard line will acknowledge that 'they drink—they don't know why.' Not from that intense, craving desire which has been painted so generally that some who have been tempted to touch liquor, or have once gone to excess, seem to think it their bounden duty, out of deference to accepted traditions, to trot straight down hill. These are paralyzed by their fears, and if any form of possession of the devil remains in this age, it is the insane belief that a man has lost his will, that he is in the hands of an overpowering enemy, that he no longer possesses a power to act in his own behalf. Such feelings are mild forms of insanity, and if indulged in will make a man crazy enough to imagine himself a tea-pot and his arm the spout."

"Many a man on a cruise, under changed surroundings, gives up his habit of drinking altogether and without trouble, but falls into the old routine as soon as the familiar saloons greet his eye. Perhaps Dr. Johnson could pass posts in the Hebrides, but found those of London quite irresistible on his return. If liquor were only drunk to satisfy intense craving, the saloons might close at once. It stands responsible for too many crimes. Perhaps there is some truth in the assertion that nothing is too bad to say about it. But such a course does not lead to intelligent dealing with the evil. Carefully analyzed, it will be found that many a man drinks as an excuse to go home and be violent; many another does it rather than be considered responsible for the support of his family; still others learn to use it as a threat or a quiet revenge. Drink stands in no sense responsible for these things, any more than a club does for a murder. It is the spirit behind it. Its true temptations are four: It gives some men the idea that it braces them to extra effort, and makes them ready and confident; it serves to drown sorrow for a few hours; it makes a pleasant, easily-gratified sort of post-touching habit; and at last it does become a craving. But this craving is not irresistible, in nine cases out of ten, as it is asserted to be. Some extreme instances are tortured beyond expression by the desire, but it is so easy to say, 'I can't help it,' and so readily do men class occasional tipplers among irresponsible inebriates, that the wife-beater, the duty-shirker, or the retaliator, find it very easy to cover themselves by attributing their villainies to 'that cursed drink.' It is convenient even in determining to commit murder to drink deep to brace up for the deed, and to afford an excuse afterward for what was coolly premeditated."

QUERIES.

People who are always taking care of their health are like misers, who are hoarding up a treasure, which they never have the spirit to enjoy.—*Sterne.*

IMAGINATION OR RABIES?

Hydrophobia is one of the most terrible, the most mysterious, and the rarest of diseases that afflict humanity. Not one doctor in a hundred ever saw a well-authenticated case of it.

I am at this moment writing this article with a hand lacerated by the bite of a strange dog. I encountered him one Sunday morning two weeks ago in front of my residence. I am a lover of dogs. This was a brindled bull-terrier held by a chain. I patted him on the head. He wagged his tail, jumped up affectionately upon me. I slapped him playfully on his side, and in an instant he fastened his fangs in my right hand. One of them struck an artery and cut it. I bought the dog. It cost me \$15. I domiciled him. For forty-eight hours I had one of those subjective struggles which teach a man how absolutely he is at the mercy of his imagination. I went up to Dr. Hamilton. He looked at my hand, and asked at once: "Where is the dog?" "I've got him," I replied. "Is he all right?" "Sound as a dollar." "Then don't give the thing another thought. If I cauterize the wound you are liable to have a secondary hemorrhage, and then you will be disabled for a fortnight." That was all the medical treatment I received. But I found myself that night dwelling upon the incident. All the dread possibilities were rehearsed. My fancy exaggerated my knowledge and my feelings. I felt pricking and burning sensations run up my arm. I fell into an uneasy doze. I heard the snarl and saw the gleam of fangs in the phantasmagoria of a nervous sleep.

I woke up in the morning unrefreshed and with a dull consciousness that something was impending. After a bath and a walk in the sun my resisting power began to assert itself. I saw that at this rate I would evolve out of nothing all the symptoms of rabies.

I sincerely believe at this moment that I could have brought on the symptoms of tetanus if I had only placed myself under my own imagination. If that dog had shown any symptoms of sickness I should have been a case for Pasteur. But he proved to be as straight as a trivet. I made friends with him. I found that he had a broken rib. I must have struck that when I slapped him on the side.

Now, consider a moment. If I had killed that dog when he bit me, as it was very easy to do, all the science, all the intelligence, and all the reason of the world could not have saved me from my own fears. And that is the result with almost every case of dog-bite. The first step on the part of stupidity is to kill the dog. Then he is declared to be mad, and then sets in the chain of subjective and fanciful results. Science and common experience agree that unless the dog has rabies there is no danger of the victim of his bite having hydrophobia. Well, my own experience tells me that one dog in about 5,000 that are killed as mad really has rabies. Dogmen are bitten every day. Your ordinary dog-fighter is covered with scars. There isn't a sportsman who hasn't had the mark of a tooth on him.

The dog is subject to epilepsy and nervous attacks that are common enough. But, if a poor animal should get a fit in the streets of New York, the cry of mad dog is his doom—and the doom of everybody that he bites.

Mathew, who has written the best, because the

only scientific, book on the dog, insists that rabies is an extremely rare disease that develops slowly in the animal, who is sick weeks before his paroxysms appear. He describes minutely all the symptoms of the rabid dog, and no one had a better opportunity to study them—not even Zouatt. He saved scores of dogs from popular doom that were suffering with vermicular fits.

Fear, which is always the concomitant of mystery, is the prime factor in individual hydrophobia and in those popular scares which we are having at this moment.

Everybody remembered the gifted Ada Clare, who was bitten in the face by a pet-dog. She died in this city in the most horrible paroxysms of hydrophobia. I saw her just before she died. She was a woman of many mental accomplishments and a strong, imaginative temperament. Science stood helpless at her bedside, unable to save her, and powerless to assuage her agonies with the most powerful drugs known to the pharmacopœia.

Mr. Butler I think it was, in Burling Slip, who obtained the dog. At all events, a month after Ada Clare's death I received a note from a well-known dog-fancier to come and see the dog. The animal at that time appeared to be in perfect health. I have always believed that Ada Clare was the victim of her own imagination.

Per contra, I saw a case of undoubted hydrophobia in Wisconsin that was diagnosed as tetanus. It was that of a child 6 years old that was bitten by a Spitz dog, that died two hours after in a rabid paroxysm. The parents were ignorant Germans, knew nothing of hydrophobia whatever, and the wound was a mere pin-prick in the thumb.

But a month later the child was taken sick, and died, as I say with all the symptoms of hydrophobia. The French doctors, with characteristic French vivacity, have put afloat more theories of hydrophobia than all the rest of the world. Their speculations have not, it is true, verified anything, but they have stimulated inquiry. Some years ago they shut up forty dogs and then left them without water until they died, in order to see if the deprivation would induce rabies, but it didn't. Then they tried an enforced continence, and here they got a little light, for several of the dogs developed incipient epilepsy.

The theory was then propounded that hydrophobia was a sexual disease, found only in the male dog, and was due to enforced continence. M. Pasteur does not take any stock in this theory. He has pursued his investigations on the line of germinant or zymotic inoculation, and not on the line of energetic fecundation.

But even Pasteur does not claim that the bite of a dog that is not rabid ought to cause hydrophobia, and his first question when a case of dog-bite is brought to him is, "Where is the dog?"

The answer to that question always is, "O, killed, of course." Pasteur and all the rest of them are groping in the dark after that.

It sounds somewhat absurd to say that the life of a dog that is supposed to be mad ought to be saved. But when the case is understood the absurdity vanishes. It is the hunted dog that bites at everything, and the assumption that he is mad sets the crowd upon him. Then, wrought up to a pitch of frenzy, he bites and tears all within his reach. It is possible to produce this kind of hydrophobia in any highly-organized dog.

NYM CRINKLE.

HYPNOTISM.

REMARKABLE MEDICAL EXPERIMENTS AT NANCY, FRANCE.

In the *Revista Contemporanea* for July, 1885, published at Madrid, there is an article on hypnotism containing some extraordinary statements concerning the recent medical use made of the hypnotic or mesmeric slumber. For some time past, it is stated, mesmerism has been used in Paris to save from inanition those demented ones who refuse to take any nourishment. The patients are mesmerized and then commanded to eat. Those who would not have touched food under any other circumstances, while in the mesmeric state eat whatever is given them.

It is in Nancy, however, that most surprising results have been obtained. Mr. Focachon, a pharmacist in Chormes-sur-Moselle, after having studied in the clinic of Dr. Liebault in Nancy, devoted himself for more than two years to a series of continuous and methodical experiments of various kinds. There is one of these which deserves particular attention. Elise N—, 39 years old, had been suffering since the age of 15 from attacks of hysterical epilepsy, which recurred from three to five times a month. Mr. Focachon succeeded in subjecting her to somnambulism, and, by means of simple passes, caused the attacks to become less frequent, and finally disappear altogether. In gratitude for her radical cure Elise consented to submit herself to various experiments in the interest of science. Focachon devoted himself to the investigation of the problem whether, with the aid of mesmerism, the physical condition of a person might be modified, and to discover direct material proofs of the influence.

During the slumber into which Elise was thrown, Mr. Focachon, by the power of his will, succeeded in affecting the action of the heart, diminishing by six the number of pulsations in a minute, and augmenting them by more than twenty. Dr. Beaunis, professor of physiology, made this observation by means of the esphygmograph in the laboratory of the medical faculty at Nancy, in the presence of Messrs. Liebault, Liegeois and Rene, the last being chief of the physiological department. This curious observation was communicated to the Biological Society last year by Mr. Beaunis.

But here is what is truly marvelous. The same person, Elise N—, having complained of an acute pain in her side, Mr. Focachon decided to make her imagine that, in order to cure her, a plaster was to be applied. "A plaster will be applied to the spot where the pain is," said Focachon, "do not touch it. It will burn you a little and produce blisters, but to-morrow you will feel no more pain there." As a matter of fact, nothing at all was applied, and the plaster was fictitious. But, notwithstanding, the following day, on the spot where the plaster was said to be applied, there was to be seen a thick blister full of matter; and the pain had disappeared.

A short time afterward the ingenious experimenter resorted to the same proceeding to relieve his subject of a neuralgic pain in the right clavicular region. By means of a simple verbal affirmation made during the slumber burns were produced exactly corresponding to those which would have been caused by the application of a pair of incandescent pincers. These burns left real scarifications.

These facts having been communicated to Dr.

Liebault and other experimenters, they manifested to Focachon their desire to witness the same under conditions which would offer the greatest possible guarantee of exactness and ready demonstration. Focachon decided to take his subject to Nancy, where Dr. Liebault resided. Dr. Bernheim selected as the place for the production of the blister a spot on the shoulder which the patient could not easily touch with her hands. The experiment was delayed on account of Dr. Bernheim having to pass all the morning in the hospitable, so that on the same day the effects could not be attained. Focachon and Liebault watched the sleep of the subject until 5:30 in the afternoon, not taking their eyes from her for a single moment. During the day the mesmeric process was often repeated. At 5:30 they proceeded to the verification of the effects in the presence of Messrs. Bernheim, Liegeois and Dumont, the latter at the head of the department of physics in the medical faculty. A reddish tint was observed surrounding the spot previously selected, and at various points there was a darker color. Elise complained of a burning sensation, and attempted to rub her shoulder against the furniture, but was prevented. This experiment was interrupted on account of Focachon having to return to Chormes. This not being entirely convincing, it was desired to repeat it under better conditions. Notwithstanding, on the following day Dr. Liebault received a telegram from Focachon, followed by a letter containing a certificate from Dr. Chevreux of Chormes, affirming the existence of a vesiculous spot on the shoulder of the subject. The spot was sensitive to the touch, which caused pain, and the part of the garment in contact with the place contained a purulent liquid. It would have been taken for a small burn.

The somnambulist not having been watched during the night of her return to Chormes, it was decided to make a new test. There, the 12th of last May, Focachon took his subject to Nancy again. Elise was put to sleep at 11 o'clock in the morning. Several pieces of thin paper were affixed securely to her shoulder. This was done by Mr. Liegeois with the object of fixing the attention of the subject more completely on the idea of a plaster, and to avoid all pretext of a fraud. During the slumber three mesmeric operations were performed, each of a few minutes' duration. Elise spent the night in a habitation prepared for the purpose. On the following day, the paper, which had remained intact, was removed in the presence of the various persons interested in the experiment. The following document was drawn up by Dr. Beaunis, professor of physiology at Nancy: "May 12, 1885, at 11 in the morning, Mr. Focachon put Elise N— to sleep in the presence of Messrs. Beaunis, Bernheim, Liebault, etc. During the slumber eight little squares of gummed paper were affixed to the shoulder, under the pretense that it was a plaster. The paper was sustained with diachylon and a compress. Elise was left in this state all the day, being awakened at the time necessary for eating. She was watched all the time. At night Mr. Focachon impressed her that she was not to awaken until 7 the next morning, which she did. The following day, at 8:15, Mr. Focachon removed the papers in presence of Messrs. Beaunis, Bernheim, Liebault, Liegeois, etc. We noted that the papers had not been disturbed. On being removed the place presented the following aspect: A rectangular space

of four by five centimetres was seen with the epidermis thickened and presenting a yellowish white color; the epidermis was not broken, and there was no blister; it presented, in a word, the aspect and character of the period immediately preceding the blister proper. This region was surrounded by a zone of intense red, inflamed; it was a centimetre wide. These facts being ascertained, a dry compress was put on the place, that the skin might be examined later. At 1:30 of the same day it had the same aspect as in the morning." The document was signed by Profs. Beaunis, Bernheim, Liebault, Liegeois, Simon, Laurent and Brulard. Two days afterward Focachon announced to Liebault that on his return to Charnes, the same day in which the document was signed, he observed and photographed at 4 in the afternoon, on the same place where it was observed that a blister was forming, five pustules. The 13th a thick and milky matter exuded. This ended the experiment.

METAPHYSICAL TWINS.

The case of the death of twins, into which Mr. George Collier held an inquiry, was the second very remarkable occurrence of the kind within a few weeks. Only a short time since Dr. Diplock held an inquest on the bodies of two children who had lived to the age of a year and nine months. It was given in evidence by the mother that both had been delicate and ailing from their birth, and that whenever one had been unwell the other immediately fell ill too. This had invariably been the case. Eventually, after struggling along together in the most complete sympathy for twenty-one months, they were both seized with teething convulsions and both died in the same moment. Whether the two children, the circumstances of whose deaths have just come before Mr. Collier, were similarly affected during lifetime there seems to be no evidence to show. They lived only five months, and very probably any such similarity would have been unobserved even if it had existed. But that they died together and from one and the same cause there seems to be no reasonable ground for doubt. The mother said that she put the children to bed at seven o'clock on Thursday evening, and the next morning they were found both lying on their faces close to one another and quite dead. A medical man made an examination of the bodies, and gave it as his opinion that the cause of death in each case was bronchitis, accelerated by rebreathing air highly charged with carbonic acid gas. Assuming, as we suppose we may do, that the depositions which a coroner in each case accepted as facts were really reliable, these cases certainly point to a very mysterious sympathy of nature more remarkable in some respects than anything presented by Two-headed Nightingales or Siamese Twins. That the Siamese Twins should have died within two hours of each other is intelligible; but these cases of simultaneous disease and death between children with no kind of physical attachment are very puzzling.—*London Paper*.

The superior man thinks of virtue: the small man thinks of comfort. The superior man thinks of the sanctions of the law: the small man thinks of the favors which he may receive.—*Confucius*.

ILLIBERALISM.

"*Our Sunday Talks, or Gleanings in Various Fields of Thought*" is a collection of short articles, contributed by J. J. Owen (editor of *Golden Gate*) to *San José (Cal.) Mercury*. As a sample of them, we copy the following:

"Liberalism," so called, is often but another name for the most intolerant bigotry. Some liberals are simply vicious in their treatment of religious questions. Serenely anchored in their own inordinate conceit, and absolutely ignorant of the vast array of psychological facts and experiences that are entirely familiar to others, and have been through all the ages, they become actually insolent in their negations of the world of things they do not happen to know. And this they do in the name of liberalism. A truly liberal man is never intolerant or bigoted. He is modest in his doubts, and never denies stubbornly.

The true liberalist will never seek to disturb the serene faith of another in religious things, where such disturbance would tend to seriously mar the happiness and peace of mind of such person. There are persons the bent of whose nature, coupled with a lifetime of pious training, are so deeply grounded in their religious faith—so sure that theirs is the only true way of salvation—that to doubt, with them, would be to so unsettle their lives that the most serious consequences would be apt to follow.

There is good in all religions, and much that is not religion. Jew and Gentile, Christian and Pagan—all possess the common virtues of humanity, and often its worst vices. Many religious people are, no doubt, better men and women because of the restraining influence of their religion. As humanity averages, we should very much dislike to reside in a community where no such restraining influences were felt. Law would be powerless to protect life and property from the viciously inclined. If a man can not walk uprightly and deal fairly with his fellows, except through fear of eternal punishment, or the hope of everlasting pleasures in another life, we would encourage him in that belief.

We have no sympathy with that reckless and intolerant liberalism that would sweep away with a breath all the safeguards of religion; nor with that persecuting spirit that would condemn a fellow being either because of his belief or non-belief.

True liberalism is gentle and charitable, and considerate of the opinions of others. It is the exclusive property of no class of thinkers. It is found in the church and out of it. It belongs to all broad natures and advanced souls. What the church and the world want is more of it.

THE moral insight of Swedenborg, the correction of popular errors, the announcement of ethical laws, take him out of comparison with any other modern writer, and entitle him to a place, vacant for some ages, among the lawgivers of mankind.—*Emerson*.

The best way to keep good acts in memory is to refresh them with new.—*Cato*.

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MIND IN NATURE

Furnishes, in a popular manner, information regarding psychical questions, the relations of mind to the body and their reciprocal action, with special reference to their medical bearings on disease and health. Gives a *resumé* of the investigations and reports of the Societies for Psychical Research.

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HEREDITY OF THE MEMORY.

(SECOND ARTICLE.)

H. D. VALIN, M.D.

The case that I reported under this head in *MIND IN NATURE*, Vol. I. No. 10, has been under my close observation since, and what was surmised then has been fulfilled.

At the time the first article was written, I took pains to count the number of words which E. D. had been able to talk occasionally before she was sixteen months old, and they numbered 40, most of them German, as her mother and the servant always use that language in the house. These words were all of them uttered more distinctly the first few times that they were used. In the course of a few weeks they would be forgotten or contracted into sounds unintelligible for those not initiated. As I predicted five months ago, E. D. makes very little progress in the study of what is to her foreign languages, and I often meet children of her age who can talk about a dozen words of English, or of German, which is better than E. D. can do, though she is not backward in intelligence.

The only other French word that she has spoken instinctively has been *pas capable*, the Canadian French dialect for *pas capable*, I can't, and she has changed the German *mich* into *mé* (*moi*), of the former language.

After publication of the first article I received the following report of a case the converse of this little girl, and one very different from what I would have expected.

CHICAGO, March 10, 1886.

H. D. VALIN, M. D.

Dear Sir:—Having read your article, "Heredity of the Memory" in *MIND IN NATURE*, December, 1885, I take pleasure in sending you the following notes of a similar case which came under my observation some years ago while residing in Milwaukee where I was born and brought up. F. G., a girl aged 24, when she came from Germany to America, married two years later an American widower of Irish descent, who had a few children by a former Anglo-American wife. Of the children of the second marriage there were seven girls born in succession. During this lapse of time, the mother had almost completely forgotten the German language. After not less than twelve years residence in the English speaking part of Milwaukee, she gave birth to her first boy, to whom, of course, she always spoke English, as she had to her daughters,

none of whom can speak German to this date. But the boy, from heredity as it seems, began speaking German words when he was a babbling child, to the great surprise of most of the relatives who could not understand him, and he is the only person in the family who can talk German fluently, and he occasionally serves as interpreter for his mother now when she speaks with German people. These persons are all alive to-day and personal acquaintances of mine.

Very truly yours, A.

In this, as in the first case, the inheritance has been from one sex in the parent to the other sex in the child as it should be, and were the necessary conditions of more frequent occurrence, such cases would be common. Again, there is hardly any doubt that the hereditary facility for learning German was a great benefit to this boy when studying and talking that language among strangers.

The many queries and incredulous expressions of opinion made to me by various friends have taught me that a *natural law of heredity* is not a thing generally known among the educated. In fact, I do not know of its being mentioned in text-books on physiology; hence a general indisposition to believe in this matter is to be expected.

However, I sincerely think that a complete understanding of this law will form a solid basis for a positive chronology in the study of Palæontology in the near future. That is, by means of the time required for certain variations to become hereditary in a species, we will be able to affix a definite age to each species in the past history of life on earth.

In the case of E. D., the Canadian dialect of the French language must have become hereditary in the course of about six generations.

Of the hereditary knowledge of persons, it has also been my good fortune to come into contact with a case lately.

Mamie K., aged two years and six months, born of English speaking parents, was partially delirious from a high fever some weeks ago, when she at one time sat in bed, looked towards the door, stretched her arms towards it and cried out: Papa! papa! nodding to her mother to draw her attention still more to the spot. These details observed by her mother (who had never heard or read anything on the subject) were

related to me in good faith the next morning, and had left no doubt in the mother's mind of the reality of the child's vision. This little girl was born six months after the death of her father by a terrible accident, and she had never seen a picture of him.

While this case is not as clear as those reported in December, still the fact that it proceeds according to the general law of heredity, and may have been affected by a powerful mental impression of the mother leads me to think it genuine.

*THOUGHTS PROMPTED BY THE
CONTRIBUTIONS OF BISHOP
COXE TO THE FIRST VOL-
UME OF MIND IN NATURE.*

R. W. SHUFELDT.

As the readers of *MIND IN NATURE* are well aware, Bishop Coxe's pen was by no means idle during the first year's growth of this journal, as many of its columns will attest. The mind of that eminent divine led him into fields psychical, fields metaphysical, and, I was almost going to add, into fields scientific; but, I am sorry to say, those grand art-pictures of scientific progress and learning painted by the hand of the nineteenth century are turned to the wall, so far as Bishop Coxe is concerned, or any of his kind.

Of the "Coincidences," the "Ethics of the Anonymous," the "Chances and Mis-chances," there is but little to be said; they are written with Bishop Coxe's usual vigor, to say nothing of his vivacity.

Yet I would say in regard to this author's hope, that some young man would arise who would make it the business of his life to collect data to the elucidation of several of the above subjects, that some of the best, and not a little, of both England's and America's talent, and *matured talent*, too, is devoted to such fields as I pen these lines. May it be our fortune to have Bishop Coxe enjoy years so full that he may know some day of the results of these investigations; but, Bishop, they must be recorded in a little more scientific manner than the admirable illustrations which you have brought forward to illustrate your own ideas under the chapters in question.

As our author comes to discuss "Interpositions" he meets with a stumbling block, and think of it, it is the "vermicular appendix," or, as it is better known to science, the "appendix vermiciformis."

It is rather difficult to see what a great theologian has to do with the appendix vermiciformis, but still it seems to worry the Bishop, that science up to the present time has failed to assign any use to this structure, and our author speaks of it in the following words: "There is in every human body a scandal of science called 'the vermicular appendix.' No anatomist can assign any reason for its existence; it is a little pouch and pocket-hole attached to an entrail, which seems to be put there on purpose to make it the easiest thing in the world for a man or a child to kill himself with a wholesome meal."

Very true, for I assure you, as an anatomist, that science knows nothing of the *function* of the appendix vermiciformis whatever, any more than it does of the suprarenal capsules, the thyroid gland, the thymus gland, the pituitary body and pineal gland, or, as for that matter, *millions upon millions of other still unlearned facts*. Science is very candid on this score; we simply say we do not know; but science is very patient, too, and we are learning a little every day. And now, Bishop, that I have hinted to you how many things science does not know, let me tell you of one thing she *does* know. In referring to Peter coming to Jesus "walking on the water" (p. 188), you ask, "how do we know that there is not in man some physical arrangement which *might* be quickened into use, and which might lift man above the surface of the water, as fishes are enabled to rise and sink within it, by a contrivance which alters their specific gravity in obedience to their instincts?"

I can not help but admire your faith; but really, did you, or could you, control the smile that must have crept over your face as you penned *that* question to the world of science in the nineteenth century? By the shades of Herophilus, sir, and the army of anatomists since his time, and the millions of human feet that have been dissected, I can tell you upon authority that no such "physical arrangement" exists, or ever did exist. Let me say in my humor, *guess again*.

But to return for a moment to the "appendix vermiciformis." According to your own creed, it seems a little odd that a structure designed by your Creator and a "scandal of science," as you are pleased to call it, are one and the same thing. Is this what theology teaches at the present day?

Yes, good and Christian men sometimes die from foreign bodies finding their way into the appendix vermiformis; but this is a question for theologians to answer, and certainly not the anatomist! We evolutionists often see the *disadvantages* in functionless organs long before they become entirely rudimentary, or disappear altogether.

Even man's *upright position* is associated with very grave disadvantages, anatomically speaking, and did he now resort to quadrupedal locomotion, as his early ancestors did perforce, the appendix vermiformis would be, among other structures, out of harm's way, as a fatal receptacle for raisin seeds and cherry pits.

When you were a boy, Bishop, you might have asked science, with equal pertinence, of what use were the "splint-bones" in a horse? and science of that day would have been totally unable to answer you; but to-day science teaches you that these "splint-bones" are rudimentary digits that remain from a five-fingered ancestor, *and is it not fortunate that we have discovered, and have in our possession, examples of every one of his several ancient relatives from the different geologic horizons, showing precisely how the change came about?*

You see what I am coming to, for I intend to answer the question for you in regard to the appendix vermiformis. In man the vermiform appendix *has no use*, any more than his rudimentary mammary glands have; nor, moreover, will science ever find any use for them. Would it not be better before propounding such questions to carefully read and ponder upon that chapter in anatomy which treats of the *history of rudimentary organs?* We can trace the history and *former use* of the splint-bones in a horse, because such structures are well-preserved in a fossil state; but the soft parts perish in those animals which inhabited the earth in geological times.

Our author says, "We owe to 'science' the enslavement of the human mind, and its scorn of the Pythagorean theory, for twenty centuries." So far as the "enslavement of the human mind" is concerned, I would not resent the statement, that mine was bound with fetters of steel, if I seriously asked the question in public whether it *might* not be possible that Peter had swim-bladders in his feet, like a fish has in his abdomen!

Further, may I ask, has the person who, in this day and generation, even hints at

such a ridiculous "physical arrangement," the right to say, "I am persuaded that the day of these modern sophists will deepen into the night which is destined to envelope their stupid theories just so soon as nobler men than your Huxleys and Tyndalls begin to investigate *mind*" (p. 125).

Has Bishop Coxe the slightest conception of the magnificent contributions that anatomists, physiologists and anthropologists have made during the past fifty years to the knowledge of such subjects? I think *not*.

But I must cease here. Science rarely indulges in what I have done in the above paragraphs; but before I pick up my scalpel again, Bishop, let me quote you the words recently written by a priest of your own church; you will know him well, and I prophecy that during the next century there will be more, rather than less, of his kind. R. Heber Newton says, in speaking of the Bible: "In the present immature stage of this science of Biblical criticism there are, of course, plenty of speculations and guesses, of hasty generalizations and crude opinions. Time will correct these. Meanwhile, there is already so much that may claim to be well established as to constitute a new knowledge of these old books."

"The historical books are seen to be the work of many hands in many ages. They gather up the popular traditions of the race, carry down on their slow streams fragments from such far back ages that we have almost lost clue to their story; glacial boulders that now lie strangely out of place in the rich fields of later eras; songs of rude periods, nature myths, legions of semi-fabulous heroes, folk lore of the tribes, scraps from long-forgotten books, entries from ancient annals, pages torn from the histories of other peoples to fill out the story; the whole worked over many times by many hands in many generations."*

As you say, Bishop in grasping at such a straw as claiming Copernicus for the church, simply upon the fact that he once supported himself as an apostolic scribe, we owe him true science; but if Doctor Heber Newton writes many more books as the one from which I have just quoted, a far more significant event will come to pass, for in the nineteenth century science will claim *him*—brave, learned, and unfettered thinker as he is.

*The Right and Wrong uses of the Bible, by R. Heber Newton, Rector of All Soul's Church, N. Y., 1883.

HYPNOTISM IN CHOREA AND EPILEPSY.

PROF. E. P. THWING, PH.D.

The recent report of French physicians who have successfully treated incipient insanity and epilepsy by the Artificial Trance is given in *MIND IN NATURE*, for April. Before reading this report, or knowing that any one had adopted this method, I had already proved its benign utility. The facts are briefly these:

A friend had told me of his daughter R., fifteen years of age, who for years had been afflicted with chorea and epilepsy. A fright and a fall, together with school confinement, were the supposed factors in the etiology of the case. The family history was good, the hygienic surroundings fair. The attacks of the disease had been frequent and at times violent in degree. Earlier seizures were accompanied with vocal and physical manifestations, but latterly the attacks were those of sudden syncope, without any aura, vertigo or warning whatever. While eating, or in bed, perhaps, R. would instantly become unconscious and remain so some minutes. On recovery, no recollection was had of anything, and no pain or special exhaustion complained of. At our first meeting only a few queries were put and a general examination of the case was had. At the second, R. was seated directly before me. Her facial muscles were at work and her arms and fingers as well. Taking each hand firmly within my own, I held them a moment, and encouraged her to keep as still as possible, with her eye fixed on mine. Realizing that I had to do with an enfeebled will, as well as a disordered body, I stimulated each effort at self-control with quieting and assuring words. Partial muscular repose was secured in a few moments, so that when the hands were dropped in her lap they lay motionless except a twitching of the thumbs. This, and also a continued angular movement of the elbow yielded to manipulation and suggestion, so that only the facial distortion remained. This was soothed by pressure and gentle passes from before backward. The eyes were next attended to. Up to this point R. was in a state of normal wakefulness. Now the trance sleep was induced, as heretofore described (*MIND IN NATURE*, Vol. I. 48 page.) When first I touched the eyeballs their furious rolling was noticed under the out-spread fingers of either hand.

As in all other cases, the gradual quietude of these organs will indicate deepening somnolence. So, also, the relaxation of the ligamentum nuchæ and neck muscles, which is a later sign. Within a minute the patient was thoroughly hypnotized, so that a touch of the conjunctiva and cornea was not noticed. She was then allowed to sleep extended on a sofa, and when waked her appearance was noticeably improved. Sitting then upright, leaning against the wall, she was told to sleep, and immediately responded. No medicines were given. After one or two more treatments her self-control was so well established, she appeared again on the street after three months seclusion, and has since attended Sunday-school. No fits have occurred, whereas, four a day were sometimes had previous to these meetings.

I have no theory about the matter, but simply state the unvarnished facts as an interesting parallel to those already referred to in French practice and suggestive of a method of therapeutics which Prof. Carpenter, of London University, recently deceased, regarded as "one of the most potent methods of treatment which the physician has at command."

SLATE WRITING.

A few members of the Western Society for Psychical Research, were invited to the residence of Mr. Lewis, Friday evening February 19, 1886, to meet Mrs. R. C. Simpson. Including the family of Mr. Lewis, there were eleven persons present; they occupied two large double parlors, well lighted. A small lap table, or cutting table was placed in the back parlor under a lighted gas jet. Mrs. Simpson sat in a small arm-chair on the left of this table, which, being too low to readily allow her arm to pass under it, was raised about four inches, by placing books under each of the legs, making a very insecure foundation, and one that forbid any jar or movement of the table. Over this was thrown a shawl which reached the floor on all sides. A daughter of Mr. Lewis brought her school slate, a small double slate, ruled on one side. This was examined by all present, and admitted to be clean, smooth and just such a slate as a school girl would have and use; a bit of slate-pencil, about the size of a pin-head was placed between the slates; a second bit was broken off, but this slipped out of the fingers and could not be found.

Mrs. Simpson took the slate and held it under the table. Those present arranged themselves around it at a distance varying from two feet to six feet from it, none of them touching the table. A general conversation was carried on by all, largely upon the subject of education, in which Mrs. Simpson joined.

In about half an hour, Mrs. Simpson showed evidence of considerable nervous excitement, and asked Miss B. to take a seat in front of her, and direct the conversation to her (Mrs. S.) Miss B. did so, and asked her a question; there was a quick, convulsive movement of Mrs. Simpson's right arm. She then laid the slate upon the table, on the *outside* of which was written: "Yes, Sunday," which Miss B. said was a correct answer to her question.

The slate was then cleaned and held under the table as before; in a short time Mrs. S. said there was a communication for a friend of some one present, and would only be understood by this friend. She then placed the slate upon the table; on opening it, writing was plainly visible on the inside. Mrs. S. then asked one of the gentlemen to put a mark of any kind, on any part of the slate; he took the slate, made a "W" on the lower part of one of the slates; placed the bit of pencil in the center, closed the slate and handed it to Mrs. S., who, without opening it held it under the table; in a short time she placed the slate upon the table; on opening it, writing was plainly visible on the slate near the initial.

Altogether, Mrs. S. held the slate under the table over an hour, and it was remarked by those present, that to hold the arm in the position she did for so long time, would require strong muscular force, and with the added weight of the slate, rendered it more remarkable.

During the continuance of the experiment, Mrs. S. did not change her position, nor did any one go out of the room or touch her, nor did any one touch the table when the slate was held under it. The slate was held only in the right hand of Mrs. S. and was not touched by her left hand. There was but the one slate used, or visible.

THE mind that made the world is not one mind, but *the* mind. Every man is an inlet to the same and to all of the same. And every work of art is more or less pure manifestation of the same.—*Emerson*.

MIND CURE ON A MATERIAL BASIS.

SARAH E. TITCOMB.

In Mrs. U. N. Gestefeld's review of "*Mind cure on a Material Basis*," in the March number of MIND IN NATURE, she asks several questions to which I wish to reply.

Mrs. Gestefeld asks: "If mind, or the power of thought is the product of matter, or of a certain arrangement or combination of atoms of matter, what determines that same combination and arrangement?"

This combination and arrangement is due, there's every reason to suppose, to the working of laws which were instituted by the Creator of the atoms.

Mrs. Gestefeld asks: "If there is but one substance, and matter is that one, and mind but its product, how can a thought of the mind produce any change in that substance?"

Thought can produce a change in matter because it is *identical* with matter. Mind is matter.

Mrs. Gestefeld continues: "In order for mind, or the power of thought to exist, must not the same arrangement or combination of matter which produced it remain unchanged?"

Comparative anatomy shows that the intellectual energy is in proportion to the size and material quality of the brain, and pathology furnishes an abundance of facts which prove that the particles of which the brain is composed can not be changed or injured without producing mental disturbance. Parchappe having examined seven hundred and eighty-two cases of decline of intellect proves by figures that the diminution in the weight of the brain was in proportion to the mental perturbation.

Mrs. Gestefeld says: "The thought of sickness is the patient's dominant idea, no sickness, the mind curers. These two dominant ideas should be equal in strength. How then does the simple transference of the mind-curer's thought remove the patient's and substitute itself in its place?"

The transferred thought of the mind-curer removes the thought in the unconscious mind of the patient precisely as a new thought would remove a previous thought in the conscious mind of the patient, without regard to the importance of the thought. It is a well known fact that a person who is suffering extreme pain may become instantly free from the pain by the

mind being engrossed by an alarm of fire or a runaway horse.

Mrs. Gestefeld continues: "And if the restored health of the patient is simply the transferred thought of the mind-curer, a person who is perfectly well can be made ill, and of any disease any other person wishes, who simply concentrates his mind upon the given disease and transfers his thought to the mind of the well person."

It is perfectly true that nature's laws do not in their working discriminate between good and evil results. The sun sometimes scorches as well as warms the earth. The experiments made by the Society for Psychological Research (London) have proved that the thought of one person will not only produce pain in another person, but the pain will be felt in the precise spot that the thought is concentrated upon.

Mrs. Gestefeld asks: "If the dominant idea can so govern the body as to produce a change in it, what is to hinder it from continuing to do so until it has completely transformed the body?"

One might reply that when a feeble emaciated person is restored to perfect health the body is transformed. The benefits that may be derived from thought-transference are but dimly realized at present, but there is probably a limit to the working of this law as there is to the working of other laws.

Mrs. Gestefeld says: "If mind is a product of matter, does it not seem reasonable that when a portion of the body is gone, the power of thought will be lessened also? But a man may lose both legs, and thus nearly one-half of his body, and he will still be as conscious of a body as he ever was."

Although mind is in the whole body, the brain is pre-eminently the organ of thought, and as before mentioned, pathology shows that a loss of the brain, or a part of it can not be sustained without a diminution of the power of mind or thought. The remarkable vivisections and experiments of Flourens prove this law so forcibly that any refutation of it becomes next to impossible. Flourens performed his experiments on such animals as from their physical constitutions were able to support considerable lesions of the skull and of the brain. He removed the superior parts of the brain in layers, and we are told that it is not too much to assert that the mental capacities were removed in the same ratio. In other words, the knife of the anatomist cuts off the mind piece-meal.

Mrs. Gestefeld quotes the following passages:

"Doubtless many will think it impossible for them to cure disease by concentrating the mind upon the thought that the sick person has no disease, as it is impossible not to believe in the reality of disease."

"It appears that what is only imagined in the mind-curer's brain becomes a reality in the brain to which the thought is transferred."

"If, then," says Mrs. Gestefeld, "the dominant thought in the brain of the mind-curer is, that the patient's disease is real, and he only imagines him well, a thought not equaling in power the dominant idea is sufficient to remove that same dominant idea from the brain of the patient; and in that case the dominant idea can not have the power she claims for it, or it could not be so easily removed. It would be the lesser destroying the greater. The belief of the reality of the patient's disease remaining the dominant idea in the brain of the mind-curer, and his imagined thought of no disease destroying the dominant idea in the brain of the patient, and taking its place, and so restoring health to the patient, what becomes of the mind-curer's belief in the reality of the patient's disease?"

As before mentioned, one thought is replaced by another thought without regard to the value of the thought. It appears to be necessary in treating disease by concentration of thought that the mind-curer should mentally address the sick person, as thinking about a person does not have the same effect. While treating a sick person, the mind-curer's belief in the reality of the sick person's disease is not formulated and addressed to the patient's mind, but is lying dormant at the time, and the thought only is transferred to the mind of the patient. As before mentioned, nature's laws are not discriminating. The law by which the motions in one brain produce corresponding motions in another brain works just as unerringly in one case as in the other.

Mrs. Gestefeld continues: "In regard to the impossibility of not believing in the reality of disease, one might as well say that it is impossible not to believe that the sky and water touch away in the horizon, when one stands on the lake shore and looks in that direction; or that the sun moves, when it, as we say, rises in the east. In both instances we see an apparent truth, which science teaches us is not true."

As the sky and water do touch, the sky being simply the atmosphere, and as facts prove that the sun does not move, when it appears to rise in the east, whereas no fact in nature proves that disease is not real, Mrs. Gestefeld's simile is not applicable to the case in the way which she intended.

Mrs. Gestefeld says: "By taking the ground that there is but one substance, and that one, mind, and mind and its body one and inseparable, as Christian Science teaches we find a complete and logical explanation of what the material body is, whence come its apparent diseases and imperfections, and how they can be overcome and destroyed, and how all changes in the body are produced."

How is it possible to take the ground that all is mind when not a single fact in nature gives evidence of its being the true ground, whereas countless facts give evidence that all is matter? It is true that we do not know what matter is, but there is no ground on which to base an argument that all is mind. Such an argument, as Prof. Tyndall says, leads to nothing but obscurity and confusion. A teacher of "Christian Science" was asked, why, if all is mind, a person can not throw himself from a house-top, or in front of a passing locomotive without receiving injury. The teacher was true to her logic, and so made the absurd reply that a person can throw himself from a house-top or in front of a passing locomotive without receiving injury.

THE DIVINING ROD IDEA.

JOHN WETHERBEE.

Looking into a tea-store window one will sometimes see the automatic image of a man grinding coffee; observation will show that the wheel turns the man, not the man the wheel, or to be more homely in our symbol, "the tail wags the dog."

We believe in the mythical potency of "Divining rods," but the mysterious power is in the man, not in the rod. No doubt there is a psychological influence in the rod that may be in some, or many cases a factor, at least so far as to aid, or stimulate the power that is in the man. From old associations, the forked branch of witch-hazel is the popular divining rod, and with some people has an appreciable effect that any other forked twig might not have, but it is metaphysical rather than intrinsic.

A human divining rod, that is, a man

with the power in him constitutionally, one for instance, also, who considers Friday an unlucky day, and would not commence any thing important on that day, would be likely to be one who would consider witch-hazel an aid, and with such a one, it would be. This you see is on the principle that Hippocrates suggested, when he said, "the second best medicine was the best for one who thinks so." One step farther and we come to Christian Science, or Mind-cure. Really the active human world is quite full of divining rods.

No one can have been a close observer of human movements without having perceived a divining rod power in some persons; a sensing of coming events, a reaching of points at a shorter cut than by mathematical or studious calculations. We are in the habit of calling those with such "divining-rod" traits, far seeing men. Narrowing our field a little for the sake of simplicity and brevity and take stock and speculative movements, booms and panics, can any one with experience have failed of noticing that there are those who sense coming events, feel in their bones, so to speak, risings and depressions in advance of the fact? It is hardly worth while to argue this point, for the illustration of the divining-rod idea, I can only say after long observation of street activities nothing is more certain than this. As a member of a board of brokers in a large city for over 30 years, there never was a time when it was not wise (if making a turn, for a profit is wise) to watch and follow the movements of certain people. Such people are rarely good judges of merit or value, are not given to statistics, or can with logic and judgment demonstrate the intrinsic value of a security, the impulse in them to buy or sell is an intuitive one. I will relate a circumstance of another kind to illustrate my point.

P. P. F. Degrand, thirty or forty years ago, was quite a local celebrity. When a young man he fought a duel and was hit in his elbow which stiffened thereby, and falling afterwards on the ice, he broke it again, which destroyed the joint, as a joint for the rest of his life. He was my neighbor, and one very pleasant morning I met him coming out with an umbrella under his arm, and I said, "Mr. Degrand you don't think it will rain do you? so clear and the wind west?" "Yes I do," he replied, "I know it will, I have a little tell-tale," pointing to

his defective elbow, "that says so." And it did so, for later it was a rainy day. This occurred correctly so many times, that I considered it phenomenal. His elbow was a "divining-rod," it sensed water; to be sure, it was a spring the air; it will not be hard from this to find the possibility and rationality of some having "defects" that would detect it in the earth. I use the word defect in an Emersonian way, who said once, "there is a crack in everything that God has made and the light of heaven shines through the crevice." This brings us back to divining-rods proper.

I met a singular man once who had invented a new kind of divining-rod, this was when the silver mines were attracting attention in Essex county, near Newburyport. The prongs of his rod were whalebone, united at the point by a metallic bulb, the secret was in the bulb and he kept it. The whalebone prongs were quite stiff and the contrivance could be held horizontally easily, which was the usual way he carried it when in use. It required quite a force to bend it downwards when held firm and horizontal before him. There was unmistakable evidence that there was force enough at times, or in some places to do it, and where it did there was argentiferous indications. I had had experiments many times before with such devices, once for a long time in Nevada City, but the further statement of this Massachusetts case will explain my point. We blindfolded this man and led him over soil under which we knew the silver vein ran, from the blossoms of it that cropped out from spot to spot in its course; the man would not know where he was, but his rod would bend and point downward with such force as to be painful to hold the ends, it was as palpably evident that a force attracted the point downward as if a ten pound weight were hung on its extremity. I have then taken the rod in my own hands, walked over the spot that covered the vein and no indications would be manifest, others did the same and no manifestations. Pass it into the owner's hands again and the rod would give its indication of silver. This was not a solitary experiment, but certainly it was a conclusive one, that the man himself was the real divining-rod. We will merely say again that the human world is pretty full of divining-rods for various purposes. Possibly there is a royal road to knowledge after all.

Boston, March 24, 1886.

THE DOCTRINE OF EVOLUTION.

I. LANCASTER.

I am forced to agree with Prof. Piper's opening sentence in *MIND IN NATURE* for March, and even to go further, and admit that "it would hardly be reasonable to expect a serious answer" from him to any statement of the doctrine of evolution. He forthwith proceeds to misquote. "Huxley," says our author, "recognizes the impossibility of establishing certain facts, and hence pronounces the evidence unverifiable." No such statement was made, and hence the microscopic examination of definitions which follow is irrelevant. Besides, the word "verify" and its inflections, was kept in brackets, to indicate the special sense in which they were used, which sense was clearly stated.

But I hasten to do good for evil, and assist the professor in his unequal contest with the evidences. His scorn for Darwin's "probabilities" is hearty, and he can by no means see how any amount of supposition, can demonstrate that the whole scheme of organized life came from the "fine old atom molecule, in size infinitesimal," which contained within itself all life, "power and potency." But why take trouble on interest. No evolutionist claims that such derivation is "demonstrated." Huxley is explicit on this point, and persistently disclaims any sort of "demonstrative" knowledge in that region. He even says that a cautious man will not hold as demonstrated that the order of nature has always been what it is now. But in company with all evolutionists, he does claim, that we have very good evidence for holding to nature's order, and to the derivation of life through evolution from a primordial form, and they all have great respect for that "atom molecule." Why? Simply because that sort of derivation is, as a matter-of-fact, now going on all over the earth. Every "braying ass," "prattling parrot," "all the sages, all brute life, from lamb to lion; from the serpent to the dove;—all thoughts, feelings, or emotions, even the soul itself, or if we will, the principle which governs thought," does as a fact, develop in just that way. It is "demonstrative." It is "verifiable." In every case *q. e. d.* terminates the statement. Each individual begins with something very much like an "atom molecule," and develops through infinite changes into the mature animal or

plant. That little microscopic germ contains within itself the "power and potency" of a form of life. This not only goes on now, but it has gone on through a time coeval with human history, and we simply infer for want of other evidence that it always has gone on. When we turn to evidence of a cosmical character, which determines the fact of a remote condition of the earth's surface denying life, we are compelled to carry back the present process, and see life's initiation in a germ. We are constrained to do so, not because of any ethical reason, but simply by the *constitution of the laws of thought*.

But we can not rest here. It is a demonstrable fact that the antecedent of the individual germ is found in a cause not greatly differing in character from the form which is developed from it. We therefore rest under the necessity of holding that the cause of the *first* "atom molecule," differed from that which succeeded it, in no great degree; it might be in the addition of a single atom of carbon to a molecule which had been previously developed.

We are now at the limit of our inferences, at the point of pure guess-work, and we have arrived there by imitating the angel of the Apocalypse, who was careful to keep at least one foot on solid land.

The Almighty Creator may, it is true, be supposed to have added by fiat, the carbon atom which conferred "power and potency," but if so, then *all* atoms which are the causes of change, must be supposed to be so added throughout. If, on the other hand, he added the atom by a process of development, the demands of the evidences are complied with, and he now carries on the world in the same way that he started it, by a process of evolution. If the professor will produce a single miracle which can be as indubitably substantiated as a case of evolution now in progress on all sides, he will have at least a small speck of earth to stand on, but with no particle of evidence that miracle ever existed anywhere, both of his feet are on the sea.

If it be said that we are prevented from pursuing this induction by reason of groups presenting specific differences, the answer is, that the similarities through these groups are very much more important than the differences. The likenesses found throughout the mammalian vertebrates, for instance, are of far greater value than any differences whatever, and indicate some bond of

unity between them. This bond is found in the law of heredity, and is nothing less than descent with variation. It is demonstrative, and must, like the law of development from the germ, be carried through the realm of life. The case is now complete, with a tendency to vary, coupled with the fact that the variations will increase under favorable conditions, as we find that they do, we simply have no option but to take refuge in evolution.

But we are by no means confined to inferences as to the fact of the mutability of species under the law of variability in descent. We have the demonstrated fact, that so far at least, as one well-marked species is concerned, it is mutable. The horse is proven to have descended through several well defined species. There is no doubt about it. We are in *possession of the bones*. It is equally demonstrated that some species of birds are modified reptiles. As in the case of the horse, their bones prove it.

And yet this professor is troubled with Darwin's statements of "probability." If he says that the "progenitor of all the vertebrata *must* have been an aquatic animal," and that "*all* the higher mammals are probably derived from an ancient marsupial," he means that the "aquatic animal" and the "marsupial" stand in the path of descent determined by the inferential evidence which governs this part of the case, and that the vertebrate, and higher animals, were therefore *compelled* to take this line as no other was open to them. But no evolutionist of any reputation, least of all Darwin, or Huxley, ever claimed it to be "demonstrated" that they *did* take that line. The question rests on inferential, and not demonstrative evidence.

I hope the professor will enlighten my ignorance in regard to what sort of stuff "cursed dust" is. Was it left over from the original heap in the Garden of Eden? It must be something dreadful, and much harder to deal with than the normal article. If however, he will again consult his friends who so kindly furnish him with information, I am confident they will advise him either to wait the "appointed time" when "the paper I have been examining, will tumble into dust," or use a stronger broom for its removal.

How happy one would be if one could throw off one's self as one throws off others.—*Madame Du Deffand*.

WHAT CONSTITUTES EVIDENCE?

URSULA N. GESTEFELD.

There is much discussion as to the reliability of the evidence offered in cases where disease has been apparently cured by metaphysical treatment.

Popular opinion seems to be about equally divided between cures in some cases, and no cures at all.

The latter class base their opinion upon the fact that to-day many physicians admit the possibility, and even probability of cures by the above mentioned method in cases of purely nervous affections or where no organic disease exists, and they construe that admission to mean "where there is nothing much the matter," or "where one only imagines himself sick." What is accepted as evidence by the first class is rejected by those who decline to be influenced by popular opinion, and whose preconceived theories render such a conclusion impossible. They will admit cures probable, where there is nothing but "notions" and "fancies" to cure, but deny them absolutely, where they have taken place in cases pronounced incurable by the medical faculty. In the latter instance, where proof of a cure is established, "there was an error in the diagnosis."

All the same, that diagnosis was accepted as correct before the cure was accomplished, and the only reason why it is denied later, is because the change in the patient has disproved the theory upon which the diagnosis was based. The restored health of the patient is a patent fact, therefore his disease could not have been what it was supposed and pronounced to be; consequently, his case proves nothing to those who still hold to the theory of incurable disease.

But it proves something to those who formerly accepted such opinions as well-nigh infallible. It proves that those who pronounce them are liable to err, and that it would be well not to submit to what are called inevitable results, so long as the authority which so pronounces is human and fallible.

Many who are disposed to be fair-minded and just in their decisions, find their way beset with difficulties, when they attempt to investigate cases of alleged cures. When they have prosecuted their inquiries systematically to the end, and stripped the case in question of its purely "they say" qual-

ity, they often find it to be largely shorn of its marvelous characteristics. Some people are disposed to be credulous regarding that which they do not understand and which seems in any way mysterious, and among such an account of a remarkable case when handed from one to another "grows by what it feeds upon." It finally assumes such proportions that it attracts the attention of thinking people, who, after some investigation become convinced that the kernel of the nut when reached will not repay the time and labor expended upon it. Cases of cures by any method outside of the so-called legitimate ones, will be looked upon suspiciously and doubtingly for some time to come by the majority of people, for the force of habit is strong, and the theories which form the basis of medical treatment have been accepted and respected for many a long year.

The most interested party is naturally, the patient. How he feels, whether well or ill, he, and he only, knows. His state of consciousness is his own, and can not be entered into by another. The best possible evidence is that which he gains from his own experience. What his disease or illness might be called by some one else, matters not. There might be as many opinions as there were minds to formulate them; but when his state of consciousness is changed, when he feels well instead of ill, something has been done, and he knows it. What difference does it make to him, whether that fact is pronounced an impossibility or not?

The metaphysician who does his work faithfully and conscientiously day by day, is constantly furnishing evidence which can be safely left to find its own place in the minds of men.

The fact remains, however, that no metaphysician or Christian Scientist in practice to-day or formerly, can truthfully say that he has been successful in all cases. Every one, without exception, must admit that in some of them he has failed to make the least impression. Experience proves such cases in the minority; still, while they do exist, it would be well for all practitioners to talk less and do more. Cease making such great claims, and grow. Seek to enter more and more into that understanding and realization which shall enable them to demonstrate unalterable principle in every instance, for the fault is not with the latter, but with themselves.

Every cure made by a metaphysician speaks for itself and for the science, and he does not need to blow his own trumpet. When he does so, he is in danger of acting inconsistently with his theory, and allowing his own personality to come between him and that perception of truth which is necessary to his own growth and advancement.

People will—and to their credit, be it said—continue to judge of metaphysical treatment by what it does; not by what its practitioners or followers say about it; and they will be slow to give its claims credit. But the cause will make its own way, if the latter work faithfully and persistently for it, putting entirely one side the “I am greater than thou” feeling.

Those who work for principle, and not for personality, will, sooner or later, command respect and attention for the cause they represent.

“*The Spirits of Darkness* and their manifestations on earth; or ancient and modern spiritualism,” by the Rev. John Gmeiner, a professor in the Theological Seminary at St. Francis, Wis., published by Hoffman Brothers, Chicago, at 35 cents, in paper and 60 cents, bound in muslin, is a carefully prepared and well written statement of the doctrine of the Catholic Church on the subject, that will well repay perusal by all interested in psychical phenomena; as evidence of the thoroughness of the professor, we note the fact that he has three hundred and sixty foot notes of references, ranging from the earliest records down to *MIND IN NATURE* for February. We are not willing to accept his “conclusions.” If as claimed the Catholic Church and her ordained ministers have full and sole authority to exorcise the “Demons” which “possess” the human race, then there is a fearful responsibility resting on them, and a sad reckoning for them in the future, when they come to render an account of their stewardship.

“*Unity*,” (Chicago) for April 17th, is largely devoted to the question of the rights of birds and animals to “Life, liberty and the pursuit of happiness.” We hope our Unitarian brothers will continue the discussion and enlist our Orthodox brothers of hunting proclivities in obtaining signatures to the obligation “Believing that hunting and fishing is wrong as a pastime of Sportsmen, which may be right as a business of the butcher, we do recognize it as an obligation binding on our manhood to avoid all pleasures that consist in taking life.”

A charter has been issued for the organization of the “*Illinois Metaphysical College*,” having for its object, “To instruct concerning Spirit (God); to impart knowledge of Soul (Man); to teach relation of Soul to Spirit or man to God, and the relation of Soul to body, or mind to matter; to promote happiness and health by teaching principles of Soul science, and the application of same in curing disease, thus to constitute a school of Therapeutic Metaphysics.”

A FAITH CURE.

Aware of the difficulty of verifying many of the statements made in reports of faith cures, and, consequently, the not unreasonable scepticism of physicians especially, in regard to all reports of such cures, we have been cautious in the discussion of the subject, and reported only such cases as were well verified and bore evidence of genuineness. It is, therefore, a pleasure to us to offer the following report, which would seem to meet all the requirements called for as regards evidence, as to condition of the patient and nature of the disease,—which was not all imaginary—nor can we see that the cure can be credited to magnetic or mesmeric influence:

WASECA, Minn., March 22, 1886.

EDITOR *MIND IN NATURE*:—In accordance with your request for the particulars of the recent “faith cure” at this place, I will give them as briefly as consistent with completeness.

The lady cured, Mrs. A. B. Claghorn, is 26 years old, with dark hair and eyes, of nervo-bilious temperament, of cheerful disposition, with pleasant home and comfortable surroundings. She has had two children, both boys, the youngest now about three years old. She has never had any miscarriages. Her last labor was very difficult, and recovery slow. During her girlhood, after puberty, she was a constant martyr to dysmenorrhœa, for which all medical attention was unavailing. She was an inmate, for five months, of Dr. Jackson's water-cure establishment at Dansville, N. Y. My first acquaintance, professionally, with the lady began June 6, 1885, when she called at my office to be examined for what she feared was a cancer, or likely to be one. There were infra-mammary pains, also pains in ovarian and uterine regions, also in back, accompanied by heat in head and feet, hot flashes, and loss of appetite. There was no evidence of a tumor, and I so informed her. She would not submit to examination of the pelvic region, so I knew nothing of the condition of those parts at that time. I did not see her again till August 18th, when she had a severe sore throat, with fever and chills, accompanied by pain in the back and back of the head. I saw her daily till the 23d, when she was so much improved I discharged the case.

I was called again on the 9th of September, 1885. Her symptoms were frequent

chills, bone pains, pain in the back, insomnia, and a tendency to recurrent spasms with opisthotonos. On the 19th, she submitted to a digital and speculum examination. The uterus was found prolapsed, completely retroverted, and solidly anchored by adhesions. The cervix had a bi-lateral laceration, from the os to the roof of the vagina, splitting the cervix into two nearly equal parts. There was a raw, angry look to the torn surfaces, and at the apex of the cleft there was a large ulcer. Application of a battery showed several very tender and sensitive points along the spine in the lumbar and sacral regions. She improved rapidly, however, under the treatment instituted, but the next menstrual epoch was delayed about a week, during which time the old pains came on again, culminating in vomiting, terrible spasms, both tonic and clonic, strongly marked opisthotonos, coldness of extremities, cramping of the limbs, intense pain in the base of the brain, intolerance of light, followed at times by complete unconsciousness, but there was neither loquacity, delirium nor frothing of the mouth, nor biting of the tongue. As the spasms passed off there was great difficulty of speech, weakness of the voice, and a partial paralysis of the motor nerves of the right side, while the sensory nerves were but slightly affected. She would rally somewhat from these attacks, but they recurred at intervals of eight to fifteen days, the paralysis following each attack being more complete every time, particularly at the menstrual epoch, and the rallying between the attacks was slow and tedious. Along in November cellulitis tumors developed in the pelvic cavity, which discharged several times through the vagina and bladder. A violent cystitis set in, and after several of the spasmodic attacks mentioned above, the paralysis of the bladder was so complete that it became necessary to draw the urine with a catheter. On the 16th of January, 1886, while the patient was slowly rallying from a severe attack, Dr. C. N. Dorion, an eminent gynecologist of St. Paul, Minn., was called in counsel. He confirmed my diagnosis, found the uterus lacerated, retroverted and prolapsed, and securely anchored. He found a cellulitis tumor near the rectum, with great sensitiveness in all the parts. The erosion and ulceration had improved, but otherwise there was little change. He recommended a continuance of the medical treatment she

was then having, made many valuable suggestions as to the use of topical and tonic agents, and informed the patient that her disease was not necessarily fatal, but that it was always tedious and protracted. He urged her to be patient and of good cheer, that perhaps she would be up and out again by spring. There was, however, very little change in her condition for the ensuing week, and on Monday, January 25th, nine days after Dr. Dorion's visit, she was taken again with cramps and spasms, although less severely than in some previous attacks. These continued until midnight, leaving her so completely paralyzed that in the morning of Tuesday she was unable to turn herself in bed, could not feed herself, and could use only one arm and that but slightly. She also suffered intense pain in the back of the head and in the bladder. During the forenoon her husband read to her an interesting account of a faith cure in the East, and both being earnest, sincere Christians, they began to discuss the question whether possibly there might not be a cure for her in the same way. At 12:40 he gave her some medicine and left the house to be gone a few hours, leaving his wife with an attendant who was occupied with domestic duties in another part of the house, but within easy call. After his departure she began to muse on the discussion of the forenoon, and resolved to ask God in prayer for health. Heretofore she had only asked for patience and submission, but now she engaged for a time in earnest prayer for health, using, as she says, these words: "If thou hast this healing for me, give it to me now." Suddenly she was startled by a voice, the direction of which she could not locate, which said: "In the name of Jesus of Nazareth, arise and walk." She opened her eyes, but saw no one. In a moment the same words came to her clear and distinct the second time. Feeling no relief from her pain she did not make any effort to rise, but spoke right out, saying, "But I haven't the strength, Lord; give me the strength and I will get up." Then the command came the third time, accompanied by a flood of light which filled the darkened room. She immediately tried to arise, and to her astonishment found that the muscles which but a few moments before were paralyzed now obeyed her will readily. Her pain also left her instantly as soon as she put forth an effort to move. She raised herself in bed, then

put her feet out on the floor. With a murmured prayer for strength she stood squarely on her feet for the first time in five months. She says for a moment she felt like faltering Peter on the water, and her knees shook, but strength came in answer to prayer. She then noted that it was just one o'clock. She felt a strange thrill throughout her system, and as though her internal organs were changing their position. She stepped off cautiously, found that she could walk, and went around the bed toward the door leading to another room. Here the impression came to her that she had done enough, to go back to bed. Accordingly she lay down again, and found that she could help herself with ease. She partook freely of nourishment which her stomach had previously rejected, and fed herself for the first time in two weeks. Her husband soon returned, and after hearing her strange recital he started for their minister, Rev. J. A. Steman, pastor of the Congregational church, whom he met on the way coming to the house. Mr. Steman states that while sitting in his study after dinner there came an impression to him, which he could not shake off, that he ought to go to Mr. Claghorn's at once, and it was in obedience to that impression that he was on the way when met. I was also sent for, but being out of town did not see her until evening. Shortly after her return to bed, through force of habit she took another dose of medicine. Immediately all pain returned to her. She took no more, but the pain did not disappear till evening. On my arrival she made no effort to demonstrate her new-found strength beyond her statement of the facts, giving me a vigorous grip of the hand, and showing that she could readily move about the bed. I advised discontinuance of all medicine and await developments. Later in the evening she quietly arose from the bed, and kneeling at the bedside offered up a prayer of thanksgiving for her recovery. She slept soundly that night, and in the morning when I called I found her up and dressed, sitting in a chair. She was almost entirely free from pain, but stated that she felt as though everything inside of her was being moved around. I made no physical examination of the affected parts, deeming it best to wait awhile. In the evening she rode about a mile in a cutter to prayer-meeting, and observers stated that she walked down the aisle to her seat with the light elastic

step of a girl. She began at once to improve in health and appearance. She was greatly emaciated, but began to flesh up, till she has gained fourteen pounds. Her eyes, which were very weak, and had been for years, have recovered the sparkle of health, and she can now read the finest print with comfort. At the last return of her menses there was some pain, but comparatively slight.

On Friday, March 5, 1886, accompanied by her husband, she came to my office and submitted to a thorough digital and speculum examination of the parts, that I might know their exact condition. Nearly all soreness and abnormal sensitiveness was gone. The laceration of the cervix remained as before, but the erosion upon the sides and ulceration at the apex of the cleft had disappeared, and the parts seemed to be covered with a new healthy formation of mucous membrane. The cellulitis tumor had gone. The uterus was slightly prolapsed, but freely moveable. Pulse and temperature normal; appetite good, and she says she sleeps soundly. The bladder trouble which had been so persistent was also removed. In fact, she says she is WELL, and during the past week has walked upwards of ten miles. She is fervent in the belief that she owes her sudden recovery to the interposition of divine power. She is modest and retiring, and does not court notoriety, but says she is perfectly willing that all the facts in her case may be made known, if thereby the cause of religion and faith in God may be subserved.

I have refrained from mentioning the remedies used by me in her case, also from giving any opinion, deeming that immaterial, as I assume no credit for her marvelous recovery. I have simply stated facts as they occurred, all of which I will verify under oath if necessary, and leave each reader to form his own opinion. I will state that I am a graduate of Hahnemann Medical College, of Chicago, and treated her to the best of my ability according to instructions of that school in such cases, and am willing to answer any reasonable questions from physicians or others who would desire to know more of this peculiar case, provided stamps are enclosed for reply. A. M. HUTCHINSON, M. D.,
Waseca, Minn.

To believe with certainty, we must begin with doubting.—*Stanislaus.*

PERSONAL PURITY AMONG MEN.

THE WHITE CROSS SOCIETY AIM TO MAKE YOUNG MEN AS GOOD AS WOMEN.

In a late number of the N. Y. World appears the following:

"Four young men sitting about a round table in the Hoffman House the other night were listening to a story about an actress that a fifth young man was telling. All the lads laughed at the story except one blonde-mustached young fellow in a dress-suit. He looked as solemn as an Alderman during an investigation, and as the talk drifted off to a discussion of women—as talk among young men generally does—he got up, excused himself, and went out. The remaining four looked a little surprised at this abrupt departure until one of them suddenly remembered and explained that the absent youth had just joined the White Cross Society and pledged himself not to tell or listen to any more such stories. Not one of the men knew much about the society, and so one of them investigated and discovered its meaning."

"He discovered that the White Cross movement aims to promote personal purity among men and was organized in England in 1883 by the Bishop of Durham and the Rev. Dr. J. B. Lightfoot. It spread rapidly through England, the Continent, Australia, and reached America about a year ago. When a young man joins he subscribes to the following creed. I agree:"

1. To treat all women with respect and endeavor to protect them from wrong and degradation.
2. To endeavor to put down all indecent language and coarse jests.
3. To maintain the law of purity as equally binding upon men and women.
4. To endeavor to spread these principles among my companions and to try and help my younger brothers.
5. To use every possible means to fulfill the command "Keep thyself pure."

Reflect a moment on the condition of Society in which it is necessary to form an association for such purpose.

What have mothers been thinking of to raise young men who need the restraints of a Society and an obligation, to require them to do that which no gentleman of self respect can fail to do!

"Why should the spirit of mortal be proud?" When after thousand of years of progress "The Heathen Chinee" is the average man to-day and we in our self righteousness declare that there is no place for him in our proud Republic of Freedom, dedicated to "God and Humanity," and at the same time be obliged to organize Societies to induce young men to observe the requirements of common decency and propriety.

Sisters, you are too much to blame in the matter. So long as you will marry and propagate men who are governed largely by their selfishness and lust, you can not expect your sons to be gentlemen.

OCCULTISM IN CHICAGO.

The wheels of life move on unendingly, but the forces that move them must be sought for in the realm of the viewless. The unseen rules the seen; but while this fact is palpable the impalpable causes elude search. It is the problem of the ages. What and why is life? Where is truth? How can it be applied to solve the complex problems of human existence? Nature—our mother Isis—can she give the solution? Has she the key?

Many systems of philosophy have spoken in reply, but none have answered—so say the occults—save occultism.

There are three societies in Chicago devoted to the study of the occult. But for all purposes of idle inquiry two of these brotherhoods are a very sphinx of silence, posing in a mystery as profound, an isolation as impenetrable as their ancient prototype dwelling in the desert of old Egypt, with the sands of centuries drifting deeply around her. Not even their names known to the uninitiated. Each of these two societies has a probationary term of seven years for the neophyte. The first degree can not be taken until this time has elapsed, unless the right of admission has been conquered through unusual development of occult powers. They date their origin from mythical times. There are ten degrees in each; however, only nine of these can be taken in this country. The aspirant for the tenth must seek it in the land of the Nile. The membership is composed of about an equal number of men and women, and there are lodges, as the societies are called, in all the principal cities of this country and across seas, including the remote east. The number of members is limited in each country, but it is not likely that the quota will be filled; for there are very few who have either the physical, moral, or spiritual courage to undergo the ordeal through which admission is obtained. They are ascetic in habit, and their special aim is to cultivate unselfishness of action. Their bond of brotherhood is so sacred and binding that life itself is freely given by brother for brother. They use both the Jewish and Oriental Kabalas, and believe the soul possesses the power to disengage itself from the body, making "astral" visits whensoever it wills. Elliott Coues recently wrote an account of an "astral" visit made by himself to an old and intimate friend. These "viridical phantoms" or, as the Germans phrase it, the "dopple-ganger," are plainly recognizable as fac-simile representations of the individual, and the occultist claims that many apparitions can be accounted for in this way.

The rooms occupied by these societies are arranged according to the harmonic laws which are supposed to govern the development of occult powers, and are never entered save by initiates. At their weekly meetings each member occupies the same seat. The keys of the lodge-room are held in sacred keeping by the chief magus. There are only two persons in this country—one in Chicago and one in New York—who have taken the first nine degrees of these two societies.

The third body of the occult group—the Theosophical society—has its latch-string always out, inviting the wayfarer athirst for such science to enter and drink at the fountain of truth, whose disciples they believe themselves to be. Condensed within a single phrase, theosophy is the broadest altruism—a veritable brotherhood of humanity, whose only pathway

to "Nirvana" lies through utter abnegation of self. It seeks to develop to demonstration the god in man. "Nirvana," theosophically understood, is the attainment of the highest individuality through a complete divestment of everything which clogs the pure spirit entity or the "Brahman." Consequently it is absolute harmony with the laws of universal being. This is called "deliverance," and to attain it, if one would join the company of the gods, purity of thought, purity of word, and purity of deed are the essentials.

One of the "mahatmas" says: "To crown all human and purely individual personal feelings, blood ties and friendship, patriotism, and race predilections will give way to become blended into one universal feeling, the only true and holy, the only unselfish and eternal one—love, an unmeasurable love for humanity as a whole." In short, "the individual is blended with the All."

The theosophical standpoint is exactly the reverse of that occupied by modern Spiritualism. Spiritualism believes in passivity and submitting to "control." Theosophy believes in activity—the highest spiritual activity—and in not permitting outside control from any source whatever. It teaches the cultivation of the sublime powers resident within the ego until it shall become "as a god." The adept and the medium are the two poles; while the former is intensely active, and thus able to control the elemental forces, the latter is entirely passive, and thus incurs the risk of falling a prey to the caprice of any mischievous controlling outside forces.

The occultist believes in the broadest sense that knowledge is power. In other words, "to believe without knowledge is weakness; to believe because one knows is power." His motto is: "There is no impossibility to him who wills." To this end, therefore, he studies the hidden mysteries of nature and the psychic powers latent in man; and in order to attain mastery over the forces of so-called inanimate nature he must first bring his own carnal nature under the subjection of the will. As an Oriental sacred book expresses it:

The enemies which rise within the body,
Hard to be overcome—the evil passions—
Should manfully be fought. Who conquers these
Is equal to the conqueror of worlds.

The Theosophists are profound students of psychic mysteries, and do not believe that modern Spiritualism has answered or can answer Paul's question: "How are the dead raised up, and with what body do they come?"

As for phenomena, they hold it entirely incidental to the possession of these occult powers, and not to be sought as an end in order to daze the curiosity of the uninitiated. Yet, all the phenomena which Spiritualism claims to come from disembodied spirits the adept occultist produces by the exercise of his own will-power. The following incident—the truth of which is well vouched for, illustrates this point: Several years ago a prominent Theosophist here visited a famous Chicago slate writer (not now residing in the city) to test the powers of a friend and correspondent then living in northern Cashmere, who had previously written him that he would on a certain date give a message through an "Independent slate-writer." The fac-simile of the message to be given he sent with the communication. It read as follows: "Aham eva param Brahma" (translated, "I am myself a god"), and signed "R. L."

The test was made in accordance with the direction of the Cashmere correspondent, and when the locked slates were opened there was the peculiar message, written out fully, and precisely as it had been in the letter.

The headquarters of the present Theosophical society are at Madras, India. Elliott Coues, of the Smithsonian institute, Washington, author of the "Biogen Series," is president of the American board of control, and some of its prominent members are Prof. J. D. Buck, dean of the Cincinnati Medical college; Gen. Abner Doubleday, and Theodore M. Johnson, editor of *The Platanist*. Theosophy is increasing in popularity, and it would seem that we are to see the old "wisdom-religion" infiltrating its philosophy into the minds of the people. One of its cardinal principles is that each man is to himself absolutely "the way, the truth, and the life," and that his sins and responsibilities rest on himself alone.

In the same manner that the telegraph operator makes the electric currents the servant of his intelligence, so the occultist claims that will-power can be used upon the molecules of "akasa." Akasa is that sublimation of matter which contains all the elements of the universe in a resolved state. The adept will can set in motion these molecules, condense them, or reform them by the operation of his inherent powers.

Among the students of the occult, the lodge-room levels all. He who possesses such illumination of spirit as enables him to use the powers within him for the broadest and noblest purpose takes the highest place.—A. VAN H. WAKEMAN in *Chicago Times*.

"*Hand-book of Anthropology*," 12 mo., Paper, 25 cents. In this volume Dr. Thwing gives helpful hints to students in Anatomy, Physiology and Psychology. His methods of hypnotizing and the narratives of experiments here and in Europe will awaken interest. He expects to spend the summer abroad and will furnish our readers with such medical and psychic facts as may come under his observation.

THE Government Bureau of education have issued a pamphlet prepared by R. W. Shufeldt, M.D., one of our most valued contributors, on "*Outlines for a Museum of Anatomy*" "exhibiting clearly a systematic comparative arrangement of anatomical parts, structures, and forms in any museum, large or small, and, incidentally, the reasons for such an arrangement, as Gen'l John Eaton, Commissioner of Education justly observes:

"The paper as a whole will be of great value to those occupied or interested in the construction, collection, and arrangement of museums attached to medical colleges, and to schools or societies promotive of medical or scientific education." Like all of Mr. Shufeldt's work it is well done, and all interested in museums will thank him for his valuable suggestions.

BOSTON, APRIL 4, 1886.—Please accept my thanks for the interesting volume "MIND IN NATURE," which you have kindly sent me. It contains much that is curious and suggestive, and I am glad to have the periodical in this form to refer to.

Very truly yours, O. W. HOLMES.

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MIND IN ANIMALS.

H. G. M. MURRAY-AYNSLEY.

Many persons deny that animals possess mind (or reasoning powers), and yet, innumerable instances could be quoted in which certain animals have performed actions which indicate that they have reasoned from premises or from former experience that such and such will be the result of what they are about to do—they seem to go far beyond what we call instinct.

As I proceed, I propose to give one or two examples of the exercise of reasoning powers in animals, which have come under my own observation. There is doubtless a great difference between the mind or reasoning powers of man, and that of the brute creation, it consists in that the former, by virtue of his spiritual nature, has been endowed with *free will* (indeed if we lost this, we should cease to be man), he has been given the power of choosing good, and rejecting evil things, for which he is responsible to his Creator, who has formed him in His own likeness.

The knowledge that he possesses such a gift, and is responsible for it to a Higher power, is naturally more developed in the civilized and educated man than in the savage; though we find it to be an almost universal rule that the latter has some idea of right and wrong—of future rewards and punishments; therefore, it seems not impossible that certain races, who are now in the condition of savages, may, in long ages past, have been in a higher state of mental development than they are at present—even as the child of educated and civilized man, if lost in the woods in infancy, will consort with wild beasts—become as one of them—adopt their habits and mode of living. Thus, there may be an evolution of species—the human race by itself, and the animals by themselves.

The Buddhist theory of the transmigration of souls which is held by some persons on our own continent—seems to be an anti-Scriptural and untenable view of the matter; but we may sometimes see this process reversed—the mind or soul of a man appears to become like that of a brute, for does not the drunkard or the sensualist lower himself to the level of the animals, is it unreasonable to imagine that such an individual may transmit depraved tastes and bad qualities to his offspring?

The personal resemblance to certain ani-

mals which we occasionally meet with, may be thus accounted for; the cultivation of particular qualities or talents makes its impress on the countenance, and is seen in the form of the skull of an individual; the forehead of the educated man differs greatly in form from that of one who has never used his intellectual powers.

The face of a young child is that of an angel, its skull undeveloped—but let evil tempers and passions arise and stir the baby soul, how distorted the face becomes? The contour of the head changes with its growth, and in time we are led to remark, what a bad countenance that man has!

It is the same in animals—some look good tempered, others the reverse.

Civilization, education, and the knowledge of good and evil, make us what we are—responsible beings—an animal may kill or steal—we can not call this sin—for it commits the act without the actual knowledge of wrong doing, no principle of right or wrong is present to its mind—though certain animals, such as the dog, owing to their faculty of attaching themselves to their masters be taught that some things are forbidden to them, this may also be partly due to fear—to a recollection of the corporal punishment which has followed such transgressions on previous occasions.

Nature made the dog a gregarious animal; in India, they are said to hunt at night in packs like the jackal and the wolf, and to roam over considerable areas; through domestication, he has become the humble friend of his master, obeys his voice, and studies the expression of his countenance. Some varieties of the domesticated dog show much more intelligence than others—they do not enjoy a pleasure in solitude half as much as when they share it with one of their own species; from the following anecdote it will be seen that this sometimes applies even to food which has been given them. On one occasion, when walking in the streets of Geneva, a large black retriever put his muzzle into my hand (I am a great lover of dogs, he doubtless recognized in me a friend); he then began capering before me and tried by blandishments to induce me to follow him. A passer by—who evidently knew his ways, said to me: "Give the dog a sou, madame, and follow him." I did so, he entered a baker's shop—it was crowded; patiently he waited his turn to be served, and as soon as he caught the eye of the attendant he laid

down the coin, and received a bun in exchange. I fully expected that he would eat it at once—but no—he trotted off with it (I following him) went into his master's (a grocers') shop, deposited the bun on the floor, and did not offer to touch it until his owner had divided it into two equal parts, one of which a rough terrier came from beneath the counter to claim, after which the retriever took the other half himself.

The civilized man is in some ways more helpless than the savage or the animal; his sense of smell, of sight, is less acute than theirs, he has lost, or he holds in abeyance certain faculties.

The civilized man is deficient in the power of the close observation of trifles or of natural objects which enables the savage to make his way from one point to another in the pathless forest; and the bird or other animal to choose the most direct line to the place toward which he desires to go; this is probably due to the fact that our minds are much engrossed with various interests and subjects which occupy our daily life, and that such qualities having become unnecessary to us—through disuse, they have been lost. Unreasoning fear, is not uncommonly met with, both in the human race and in animals, whether these latter overcome the feeling by reason, as man does, we can not possibly tell, but we see that in course of time the cow or the horse becomes accustomed to the passing railway train; in both the man and the animal has it arisen from a fear of the unknown, or is it inherited?

The horse is frightened at the sight of an elephant or a camel; he is the descendant of countless generations of his kind who have lived and died during the ages which have elapsed since the time when their natural wild ancestors roamed together in Arabia or in Central Asia.

Again, the horse will exhibit intense terror at the sight of, or even at the smell of a gazelle or a deer in his vicinity—has a feud always existed between the progenitors of these animals in their wild state?

Of all the mammalia, the horse is the animal which occasionally shows the most unreasoning fear; this is probably due to his having surrendered himself to the will of man more completely than any of the brute creation, and he has consequently become proportionably less capable of acting independently on any emergency; for when terrified he rushes blindly on to de-

struction, will leap down into a quarry, or dash himself against a wall.

Some animals have a knowledge of color, or the bull would not become so excited as he does at the sight of a piece of red cloth.

Animals also recognize intervals of time; many dogs know perfectly well when Sunday comes round; a parrot which belonged to a member of my family invariably said, "Good morning," when we came down to breakfast, but could never be induced to repeat it later in the day. Polly knew a kitten from a puppy, would say "puss, puss," or "bow wow," according to which was present. The same bird never said the word "water," except it was thirsty; it knew the Christian names of its master and mistress, and would call to them from an upper window if it saw them in the garden.

Regarding Polly's extraordinary acuteness it may be urged, that this bird had learned certain sounds through constant repetition; granted that it were so, yet mind-reasoning powers were shown in applying the right meaning to the several objects and words. Neither can that argument hold good with respect to the remarkable intelligence I once saw exhibited by a perfectly wild Indian crow—in which this faculty seemed quite as fully developed as in the domestic crow or parrot. After a hot mountain ride of some hours amongst the lower spurs of the Himalayas, I and a companion on arriving at a spring of clear water, threw ourselves off our horses, drank our fill, and afterwards laid down near it beneath the grateful shade of a large tree. The spring, and consequently the base of this tree, was raised about six or eight feet above the path, over which the waste water from the spring ran in tiny rivulets. Whilst thus idly dreaming, I presently saw a crow hop along the path below me, followed by a half-grown young one of her own species. I threw down to them a bit of chuppatic (or native bread) which was in my pocket—it had become hard and dry; mamma crow looked at it, tasted it, and invited her young one by voice as well as by signs to partake of it. Her obedient child did his best, but his tender beak could make no impression upon it. Mamma crow at once saw what was the matter—she took up the piece of chuppatic, deliberately laid it in one of the small rivulets, and then hopped off, followed by young hopeful. In about a quarter of an hour both returned; mamma pointed to the temp-

ting morsel, and in bird language, said: "There, no more nonsense—the food is soft now, eat it at once"—which the young one did.

In some ways, animals are more sensible than we ourselves. A child will over-eat itself with sweetmeats, or with Christmas pudding, but an animal knows when it has had enough—it eats to live—except in the case of some pampered lap-dog, which has lost its natural tastes and instincts.

Certain of the higher qualities seem to become apparent in any animal which is capable of becoming the companion and friend of man, it acquires some of the civilization, such as affection, obedience, pleasure in being praised for well-doing; and it holds its head high amongst others who have not had the same advantages, it loses the so-called hang-dog look. In the human race, we should call this quality self-respect—as long as he is a heathen—a man belonging to the slave caste in the native States of Southern India (who, if not so at present, was not long ago bought and sold with the land) flies to hide himself when he sees his superior approaching; but the moment the poor outcast embraces Christianity, the fact comes home to him that all men are equal in the sight of God, and he walks along erect and fearless. Those who are even higher than this in the social scale, I have seen put their hands before their mouth when addressing one above themselves in position; the reason given me was, that this was done lest their breath should cause defilement.

IS SPIRITUALISM ONLY A NERVOUS DISEASE?

A. N. WATERMAN.

One R. Weiss, "psychologist and philosopher," expresses himself in an eastern journal as surprised at the number of gullible people in the world. This surprise is occasioned by his discovery that "many prominent men are Spiritualists;" among them are included, he says, "United States Senators, heads of colleges, and leading men of the bar." Spiritism has, he thinks, "in a short time, grown into a powerful social religious movement, and demands not only the attention of science, but the interference of law, to save society from demoralization."

The number of gullible people is doubt-

less very large, and the most gullible are those who fancy they understand all psychical phenomena, and that those who do not agree with them are deluded mortals or fraudulent humbugs.

Our philosopher tells us he is opposed to all spiritualistic mediums, and has exposed Slade, the greatest fraud of them all, and shown that he can do the slate-writing "trick" as well as Slade.

Now, there are in this city a number of respectable, candid, intelligent and thoughtful persons who have seen Slade perform his slate-writing "trick," and if philosopher Weiss will come on and before these persons, produce slate-writing as was done by or through Slade, in their presence, he will receive a thousand dollars and the expenses of his trip.

Renan, in his argument concerning miracles, says: "If an investigation of an alleged power to work miracles, as to raise the dead, were to be made, it is evident the first thing to be done would be to ascertain if the subject were really dead. This would be ascertained by a number of capable physicians; the subject would then be at once, in their presence, operated upon, and when brought to life, would be made to perform numerous acts unmistakably manifesting life: if this could be done once, it would be fair to assume that it could many times, and the thaumaturgist would be expected to repeat his miracle with other subjects, before other bodies and under other circumstances. It is manifest, Renan concludes, "no miracle was ever performed under such circumstances."

Neither Slade or other mediums profess to be miracle workers. Whatever it is that they do has been done hundreds of thousands of times, witnessed by millions and repeated, under innumerable variant conditions and is believed by multitudes of the most intelligent and sober minded people to be what is claimed for it—of spiritual origin and a manifestation by the spirits of departed persons.

The reasonable conditions demanded by Renan have, as to the claims of spiritualism, been fulfilled innumerable times.

That they absolutely prove the reality of spiritual manifestations can not be insisted; they are but evidences which to one mind is entirely satisfactory and to another is not.

Every opinion of science, resting upon phenomena observable by the senses, is held, not because absolutely proven, but be-

cause the evidence is thought to point that way.

Mr. Weiss says: "Gold has no ingredients, and can not, therefore, be manufactured."

What does he or any one else know about this except that up to the present time, gold, under the test of analysis, appears to be one of the primitive substances; but he must be aware that many of the most eminent chemists hold tentatively the opinion that all substances are but variant forms of and created from one original substance, probably hydrogen. To many eminent minds the evidence is pointing that way. No scientist can say that the time may not come when we shall manufacture gold as easily as we now manufacture electricity. No scientist knows that a day is not at hand when we shall look upon the old alchemists, "humbugs, dupes, maniacs, religious reformers" as they were, groping in darkness and pursuing irrational methods as they did, as nevertheless, blindly aiming at what in later times has been reached.

There is doubtless a vast deal of fraud connected with spiritualism and so there is with everything else with which man has to do. All who claim to be scientists are not; there are fraudulent assayers, lying chemists, tricky surveyors, meretricious doctors and even villainous social philosophers.

Shall we, therefore, join the indignant Falstaff in crying: "Is there no virtue extant?"

Spiritualism may be a delusion, such as it is however, it has made its headway in the face of a criticism and an investigation such as no other religious faith ever did, for it has arisen in the nineteenth century, and it confessedly numbers among its adherents thousands of the most critical and learned of the age; and he who in this time gravely proposes to suppress its progress and to silence its teachers by the stern arm of the law, seems to have just awakened from a sleep of three centuries.

If "the spiritualistic delusion is a disease," as our philosopher thinks, how can the law be used "to prevent this psychical epidemic from spreading?" Will the same law also apply to other nervous diseases, and if so, why not to insanity? Humanity would gladly hail him as a benefactor who will draft and provide for the enforcement of a law "to prevent the spread of insanity and all forms of mental and nervous diseases."

*SPIRITUAL EVIDENCE OF MAN'S DESCENT.**

HONORE D. VALIN, M.D.

THE DEMON OF SCIENCE.

When Socrates was on the point of being condemned to death, and after he had employed the best arguments to justify his belief, he penetrated the nature of human morality when he referred to the accustomed prophetic sign of his divine monitor who had hitherto always opposed him if he were about to make a mistake, but remained silent when Socrates resolved to die for his principles.

Is this strange internal voice which one feels is not his own, a myth, an universal chimera? Is not the belief in a good angel whispering continually into one's ear met with among the most distant tribes of mankind? Indeed, such a belief rests upon a foundation deeply laid in the human mind.

In high life this divine admonitor is an archangel, in the case of Mohammed; a goddess in the case of Numa, among the Romans, or the Almighty Himself, in many Christians and deists; but even when it is a plain angel, as in the case of most believers, its wisdom is generally and rightfully considered superior to that which the individual looks upon as especially his own.

The fateful control exerted by this mysterious power has often given rise to the most heroic acts of virtue. It has comforted martyrs amid flames kindled by nearly as strong an instinct of semi-human origin—the murderous instinct.

To the ordinary evolutionist these stoic modes of conduct appear not altogether different in their nature from the strange acts of those rodents in Norway, who, guided by the experience of their ancestors, in their migration sometimes rush to destruction by the thousand when coming to a newly excavated creek which lay in their way along the sea shore, but to the monistic philosopher these mental phenomena indicate even greater difficulties to solve in ontogeny than the miraculous theories of creation of the middle ages ever proffered and explained away.

There seems no doubt that this voice of the divinity which shapes our ends is, in physical language, the impulse of the very modes of natural force which lie at the source of life and daily contribute to its evolution. However, the fact that individ-

* Copyrighted

ual experiences are transmitted to the progeny whenever they promote life in the species, enables one to give this demon a more acceptable name by calling it the accumulated reason or experience of our ancestors. The discovery that innate ideas had such an origin has rendered the Spenserian philosophy famous, as it thereby reconciles two schools, which had divided speculative minds ever since Plato and Aristotle.

Innate moral tendencies sometimes result in crime, or in an immediate evil to the general life, but a simple retrospect will show that they have been very useful to our animal ancestors in their struggle for existence. And these same evil tendencies might yet, under extraordinary circumstances, be of use to the human species, as, for instance, cannibalism among a shipwrecked crew.

However, it is interesting to dwell on the peculiarities of divine advisers. Thus, the demon of Socrates was a highly moral and conservative spirit, of which he said, "There comes to me a something divine and spiritual and this is a voice which from childhood has frequently come to me, and which makes itself heard only to turn me back from what I am about to do, but never to impel me forward." (Apology.) This conservative character is the requisite of the transmitted instincts of our near ancestors, because progressive ideas emanate mostly from the individual amidst new surroundings.

The æsthetic visions of cultured souls, appear to me as embodying the past impressions made by "the true, the good and the beautiful" not on the individual's mind alone, but on those of his near ancestors also. These phenomena furnish a key to idealism which is thus the carrying out in imagination of such grand ideas of the human race. These wonderful reappearances of ancestral ideas in certain individuals have a parallel in the vivid and extensive recollections, which flash on the mind of a drowning person.

Who can read Swedenborg's writings and fail of finding in them some of those revelations which were the outcome of the accumulated experiences of his ancestors in Paulian Christianity and practical morality. The idealism thus evolved is pictured in the revelations of the prophets, and in the utopias of poets and philosophers. Egeria and the Arch-angel visited their pupils at

night, when the surroundings of a person are effaced for the time being, and for the same reasons mediums go into trances before uttering their oracles, which generally reflect more than ordinary perception.

A most wonderful peculiarity of internal voices is their occasional obscenity and wickedness in the case of some mediums. Here, it seems that an inherited belief in spells and sorcery has led these persons to conjure or revive in their own minds, for some definite purposes, the evil instincts, which lay dormant in every one, and sometimes suggest themselves under the form of temptations, thinking that a real spirit is at their source. Cases of obsession in fact, seem to show the various gradations from the occasional occurrence of divine voices to their continual control in the hopelessly insane.

The good angel of the drunkard which guides his steps away from peril, and controls him for some time after self-consciousness has disappeared, is this same mind of the race, which is less deeply affected than that of the individual. Some could see in it, the vulgarity and meanness of our animal instincts, as it is being gradually weakened. This same is also heard in the occasional profanity of highly moral persons under the influence of ether.

After the stupefying effects of liquor begin to pass away in the habitual drunkard, leaving the system poisoned, the same angel is the one which brings to the sleepless person, those horrible dreams or visions which are the total of all our personal, and inherited experiences of the insanity, the beastly instincts, and the crimes associated with drunkenness. Most physicians have observed that these horrors have at times, rescued men far gone on their journey to death.

The frequent association of snakes, with the hallucinations of drunkards carry us a step further, for they clearly reveal the frequent terrors, which their arch-enemies, serpents, inspired to our arboreal ancestors who were defenceless against these reptiles, which the use of so primitive an implement as a stick, by man, has rendered comparatively harmless. Our hereditary fear for snakes is only surpassed by that of young monkeys, as Darwin has shown.

There are on record another class of strange phenomena of doubtful authenticity—sudden internal rebukes of criminals, when committing various desecrations or

impious acts. Even cases of paralysis have been ascribed to this cause. But, it does seem probable that, just as one's mind is capable of producing nervous derangements, so the mind of the race, when extremely shocked, might affect the person in a serious manner.

The steady culture of evil propensities by the professional criminal, leads to that refinement in crime, which could not be attained by the ablest man, provided he did not possess brutish instincts.

One of the greatest delusions of modern scholars, is the belief that demonstrative knowledge simplifies everything, when in reality, every discovery opens a new field hitherto unknown. For instance, how many questions present themselves, when reflecting on the gradations by which the human microcosm has come into existence. When did man's familiar demon first appear, and what circumstances attended its birth? Can we control these voices of past generations within us, or even escape their control when they are evil? And of what benefit or detriment have they been to mankind? How many generations of ancestors, do they represent? Which of them are rudimentary, or on the wane? Which of our present ideas shall pass into our remote progeny? Or again, which particular spot in the *sensorium commune* of one's brain are they a function of? These are just so many questions of a wonderful practical value, which, however, our limited knowledge can suggest, but is powerless to solve.

It seems though, that the knowledge that these instincts are hereditary, might have a better influence on the insane, than the belief that they are diabolic, and one would naturally suppose that a clearer understanding of them, would bring them under the control of a liberal education.

INTELLIGENCE OF THE ORANG.—Let such an one (if, indeed, one exists to-day), who is prejudiced against the Darwinian views, go to Borneo. Let him there watch from day to day this strangely human form in all its various phases of existence. Let him see the orang climb, walk, build its nest, eat, drink and fight like a human rough. Let him see the female suckle her young and carry it astride her hips precisely as do the coolie women of Hindostan. Let him witness their human-like emotions of affection, satisfaction, pain and rage—let him see all this, and then he may feel how much more potent has been this lesson than all he has read in pages of abstract ratiocination.—*Hornaday's Two Years in the Jungle*, quoted by "The American Naturalist."

A FEW NOTES UPON MENTAL PHENOMENA AND MATHEMATICS.

FRANKLIN A. BECHER.

In antiquity, mathematics and philosophy went hand in hand. Mathematics was regarded as a vestibule, which led into the most sacred apartments of knowledge. The methods of investigation in these two branches of human knowledge were entirely different; while the philosophers were endeavoring to establish a first principle upon which everything extant rested, the mathematicians pursued a line of investigation directly opposite—to find the general from the particular. True, the germ, which produced many of the modern discoveries, may be traced to the general method employed by mathematicians in antiquity. Still, minds at that time were mainly directed toward determining the particular from the general method. The bonds that held the mind in this direction were not broken until the higher calculus established the general method.

The introduction of the idea of functions into mathematical reasoning by Euler has enlarged greatly upon the general method. The modern investigations of Hyper-space or dimensional geometry, modern algebra and quaternions have contributed their share in generalizing the science and leading it into the domain of pure speculation.

In order to examine into the nature of this science it will be necessary to inquire into the psychical nature of man. All phenomena may be classed into objective and subjective. The former stimulates sensational, the latter psychical consciousness. All states of consciousness which are awakened through the immediate contact of our organism with the external world, be it through the sense of touch, heat, or any other, are comprehended under sensational consciousness. All states of consciousness which are purely mental may be termed psychical consciousness.

It is not important to consider whether the results which arise from the external stimuli of a nerve-center, propagated by an afferent nerve, are a true copy of the precedent in the external world which caused this change or not. The fact is sufficient that there exists between the nature of the external phenomenon, and that produced by the senses into consciousness a certain definite relation or a relation variable at least in but a small degree. These certain defi-

nite relations vary in different organisms, but their accordance in essential points constitutes the unit of human consciousness, and thereby a well developed relation of human consciousness to those phenomena, which pass through the senses from the external world into consciousness, is created.

The doctrine of the conservation of forces may be successfully applied to mental phenomena. As stated by Helmholtz the law is that the total quantity of all the forces capable of work in the whole universe remain eternal and unchanged throughout all their changes. If a white body receives light from a luminous one, the former will again reflect the light and thereby become nominally a source of light. This reflected light, if it falls upon a surface less capable of reflection, is not lost or destroyed, but penetrates into the dark surface of the body and is there changed into a different form of force.

There is no doubt but that similar operations must be experienced by the human organism, because the same includes its entire psychical life, and therefore must exist in close relation and reciprocal action with surrounding nature and its laws. No manifestations of energy, which stream in from the surrounding external world through the senses into the depth of our sensorium can vanish without stimulating other phenomena and becoming themselves thereby transformed into phenomena of a different nature. The true nature of this transformation is not well understood.

All these phenomena which pour through the channels of sense from the external world into consciousness, and remain in a state of incessant vibration, constitute in the sensorium the elements of our personal being. They form the corner-stone of our mental edifice and make up our experience-material.

One of the properties of nerve-matter is retentiveness. The capability of nerve-matter to retain these external phenomena in the depth of the sensorium, and there to change them into lasting impressions constitutes memory.

The capability and inclinations of our psychical nature to arrange, independent of their order in time, the new-incoming external phenomena in certain degrees of relations to the prior existing impressions, causing thereby a new change in the state of equilibrium of our psychical consciousness, is intelligence.

Apprehension is the mental act which as-

sociates the new phenomena with certain like groups of existing impressions, after the new phenomena pass into consciousness and arrange themselves into the existing impressions, causing a new state of equilibrium to be reached.

The thought process is the refinement of the experience-material. This consists in the arrangement and adjustment of the impressions.

After sketching this brief outline of our psychical nature, it will now be necessary to inquire into the relation it bears to the science of mathematics.

The wonderful structure of mathematics rests upon the simplest of the elemental sense-experience which were won almost unconsciously. These, after being sifted of the impurities that adhere to them from the external world, have become a part of our psychical nature. They almost partake of intuition.

It is from these limited and elemental sense-experiences, which were offered consciousness through the senses, that mathematical thought has created an unlimited number of highly developed ideal forms.

Through the incessant evolutions of these elements, through systematic resolutions and original comparisons, through transformations and eliminations, through combinations, arrangements and new groupings of these elements and results, it has constructed with an astounding accuracy new forms not before contemplated.

In order to avoid unnecessary repetition of the fundamental operations of the mind, such as adding, subtracting, multiplying and dividing, mathematical thought has recapitulated these into tables, such as the multiplication and logarithmic tables. Just as the different external phenomena pass into consciousness and are transformed into the force-supply of thought, so do these elementary operations constitute the force-supply of a gigantic system of mathematical thought.

It lies in the nature of mind to endeavor to reach beyond itself, and so it is in some mathematical investigations. The unbounded imagination can not be restrained from making a dash forward and assist the mind to conceptions beyond the reach of the senses. Mathematical investigations lead involuntarily to the conception of infinity, for even if mind is limited, and therefore can not for a moment distinctly entertain the conception, still the imagination is called upon to supply the want.

Hyper-space deals with the higher order of imaginary space, though it rests upon the extension of the laws and formulas which are applicable to the solution of problems that have real conditions to such as involve unreal conditions.

From the foregoing it is apparent that just as the mind arranges, combines, compares, and groups the inflowing phenomena of the external world through the senses into consciousness and there purifies these phenomena from the dross of the external world that clings to them, so mathematics creates by the same process from these elementary operations, new and higher forms. The necessary labor to produce the product, the selection of the transformation; in fact, every mathematical evolution is based upon psychical precedents. Therefore, every mathematical formula may be defined as a mental operation based upon some psychical precedent.

HOW TO INDUCE THE TRANCE.

We present an extract from Professor Thwing's "Hand-book of Anthropology"* now in press, which conveys concisely certain helpful suggestions. Beginning with the Latin dictum, *Possunt quia posse videntur*, he asks:

"How and under what conditions may the Artificial Trance be induced?" That is the constantly recurring query. The answer involves the consideration of three topics—I. THE OPERATOR; II. THE SUBJECT; III. THE METHODS.

I. THE OPERATOR. There are three factors of success, Confidence, Tact and Patience.

I. Confidence is of prime importance. Fear is hardly more contagious than assurance. Men are able because they believe themselves to be able. This confidence in oneself is not so much a gift as it is a growth. Nothing is so successful as success. One gains in self-possession, in aptitude, in adroitness and even audacity, by continual effort. Each successive victory duplicates power. Even failures not only teach us, but they also stimulate us.

"Not every one has the power." What power? Is it a mystic aura enveloping a

man, a chemical or electric condition which one favored person has out of a hundred or more? Mesmerism and other exploded delusions, taught this, but modern science shows that the power of FAITH or Confidence is the leading factor on the part of the operator in utilizing forces already existing, and on the part of the subject it is FAITH, again, or Expectation, which develops the phenomena we study.

Belief therefore, in oneself, belief in the testimony of other experimenters who have proved the fact of this control, and belief in the psychic processes themselves go to make up the first requisite in the operator.

2. Tact is indispensable. Shall he gain control by a sudden surprise, a startling manœuvre that allows not a moment to parley but compels capitulation to the most absurd proposition? Or shall he adopt the Fabian tactics of delay, of seeming indifference, or the strategy of skirmish and ambuscade? These and still other ways of approach are open. I have found them all successful at different times. There are many kinds of people in the world. The same person, too, has his varying moods. Tact can not be taught. Eyesight is good but insight and foresight are better still. Sagacity or Tact is, like Confidence, a growth as well as a gift. Tact makes the diagnostician. To him the "Windows of Character" are open. Others see. He is the seer. The voice, the eye, the gait, every movement of the subject before him, is a key or clue to his general character and present condition. A volume might be written on this.

3. Patience is needed. "No trial is a fair one less than an hour in duration," is an old rule. No one single sitting, however long, is decisive. Not until the third meeting did I succeed in one case where perfect control was then secured. A fortnight's effort gave a patient operator in Chicago perfect success. The best fruit matures slowly. "He could do nothing with me," is the self-confident boast of many who for a few minutes match their resistance against the operator and then pronounce the whole thing an impossibility.

One must have patience with such ignorant prejudice. It may be overcome, and with it the real barrier to success will be removed. Systematic deception also will try one's patience. Dr. Beard treats this and other themes in his articles on "Experiments with Living Human Beings."—*Pop.*

* HAND-BOOK OF ANTHROPOLOGY by Prof. E. P. Thwing, Ph. D. President N. Y. Academy of Anthropology. 80 pp. 25 cents, 156 St. Marks Ave., Brooklyn.

The chief interest and value of this manual to us centers in the chapters on the Artificial Trance, its nature and uses, conditions and application. We give an extract, illustrative of its scope and aim. It will find many eager readers.

Science Monthly, 1879. Dr. Carpenter in his "Mental Physiology" gives similar hints as to the elimination of fraud. This suggests the next point.

II. THE SUBJECT. (1.) No invariable law as to susceptibility can be founded upon age, sex, temperament or education. The popular notion is that hysterical females are the most susceptible. Strong, bearded men, have been by far, the best illustrations of psychic control that I have met with in this country and in England. Butchers, policemen and French *gen d'armes* have bowed like grass, while the opposite conditions of sex, strength and health have given no encouragement, oftentimes.

(2.) Physiognomy is a safer guide. Yet here we can not lay down rules. There is a subtle something which the acute observer sees and feels when he meets his subject, which suggests a prognosis before a word is spoken. It is not the color of eye or hair, the temperature or moisture of the hand; it is not the quick study of the facial zones which an expert may make, even before the subject has spoken a dozen sentences; it is not any one or all these physical signs but something more delicate and impalpable that tells him of the soul behind these hidings.

(3.) The susceptibility of the patient is a variable quantity. At one time it is great. At another time it is absent. Solitude may intensify it, as in the ecstasies of nuns and monks. With others I have found a crowd where psychic infection fills the air my chosen opportunity. I could fill chapters with incidents from personal observation while lecturing on this subject. I reserve these and many other details for my private students and pass on to say that three conditions on the part of the subject should be insisted on.

First, Quiescence. Second, Acquiescence. Third, Co-operation.

He sits or stands as you may elect. He looks at you or at any other object chosen with a steady gaze. He is not to be inattentive but to obey directions. This is not all. He is not only to be outwardly quiescent but, secondly, honestly and earnestly acquiescent. Opposition is not only absent but consent, sincere and hearty, should be present. He stultifies himself and deceives you if he secretly refuses this submission of the heart. Then, thirdly, there should be helpfulness or co-operation.

As to methods, if the operator prefers,

manipulation may be made along the super-ciliary ridges and then upward along the supra-orbital nerves and so backward over the head, which is exactly the reverse of old methods. It utilizes certain laws of the nervous and vascular system as well as those of rhythmic, monotonous motion and tactile sensibility. He will do well also to suggest deepening lethargy and sleep. Here the co-operating patient will soon show his spirit of helpfulness. Before long the experimenter will learn whether or not he has a willing will in hand. If he has, the neck will soon drop and the head fall, without his suggestion; if not, they will remain "in statuesque repose." Other patients are controlled by the gaze alone; still others by sudden approach.

The physiological theories of the processes are various and conflicting. One is that of cerebral anæmia, or some kind of exhaustion of encephalic centers, through prolonged stimulation of the sensory ganglion. This condition is transient or profound and lasting according to circumstances. With some the lethargy is cataleptic, marked by immobility of the limbs. I have utilized this condition in the interest of art, and had photographs taken of different persons in varied attitudes. To exclude the possibility of simulation, sudden punctures have been made. Reflex action was shown to be suspended. Charcot and Richer use the uniform tracings of the myograph and those of the pneumograph to settle the same question. Prof. Tamburini has found occasional instances of increased frequency of respiration and suppression of the respiratory pause.

Prof. Laycock insists on the theory of reflex action of the cortex of the brain hemispheres in their perceptive centers, as apart from consciousness. Ideas are so exalted that memory of the past is recalled and revelations of crime may be made, as hinted at by Dr. Beard in what he calls an "Artificial Judgment Day." Esquirol studied the insane while asleep to get a clue as to the cause of their insanity. In the same way detectives utilize the confessions of the intoxicated, and may do so with the entranced. The exaltation of memory is a result of this influence. So in fevers.

The well known case certified to by Coleridge, quoted by Reid ("Intellectual Powers," page 211), illustrates the imperishability of impressions. An ignorant woman

in a fever recited page after page of good Greek, Latin and Hebrew, which were identified as passages she had chanced to hear many years before.

GENERAL PRINCIPLES.—1. "All persons are liable to be entranced." Under varying circumstances all persons are liable to lose their reason. Dr. C. G. Davis, of Chicago, puts it in similar words (*Mind in Nature*, Vol. I., p. 25). He is of opinion "that every living being is to a certain extent capable of being hypnotized, there being, of course, a wide difference as to susceptibility." These are rational views.

2. "Subjects are benefitted by the artificial trance." An exception is properly made when one is trained to be a trance-seer, and used as such continually. The testimony of subjects and their friends as to the benefit of the ordinary trance sleep is emphatic, particularly as a substitute for drugs, where pain or insomnia exists.

3. Though more complex, the philosophy of the trance in man and in the lower animals is precisely the same. The eye alone has tamed the ferocity of beasts. Music or fear or a bright light has entranced animals. A member of the Academy, Dr. Gunning, of this city, reports his success in hypnotizing seven large, savage crabs, putting them through the three stages of ecstasy, stupor, and rigidity. ("Transactions," Vol. I., p. 10.)

4. Sleep is the door of escape from the trance into one's normal condition. If not waked by the voice or touch or will of the operator, the subject left to himself awakes, it may be in a few minutes or in several hours. The time of day, the atmosphere and quiet of the room, his fatigue, and other factors, enter into the question of duration of sleep.

5. Dr. Beard thinks that climatic conditions affect these processes, which is plausible when we remember that barometric depression has been shown to bear some determinate relation to various neuroses. *Vide* Prof. S. W. Mitchell's paper before the National Academy of Science on "The Relation of Neuralgic Pain to Storms and the Earth's Magnetism." Hourly observations for five years and more were recorded in the case of Capt. Catlin, U. S. A., who suffered from traumatic neuralgia after the amputation of the leg. Details in *Popular Science Monthly*, June, 1879.

6. Successes, not failures, form a basis of judgment as to the facts. "One single

success, proved and verified, counterbalances a myriad of failures. Comets are rare, but they are as real as stars. In these, as in other scientific researches, the incredible is oftentimes the true." Tertullian professed to believe some things because they were impossible, a paradox in which DeQuincy says "there is a deep truth." Many things in proportion as they attract the *highest* modes of belief, discover a tendency to repel belief on that part of the scale which is governed by the lower understanding. The axiom of extremes meeting manifests its subtle presence. The highest form of the incredible is sometimes the initial form of the credible.

7. The cases of pathological trance, which no one doubts, form a presumptive proof of the reality of the artificial trance induced by another. The whole matter of intoxication, trance, oratory and song, poetry and music, is illuminated by this study. Dr. Beard makes fourteen kinds, beginning with the intellectual trance or absent-mindedness, and ending with the hypnotic, or experimental trance. This clinical classification includes the alcoholic, epileptic and other pathological varieties. From a momentary fascination with which a person, object or sound may hold a man, on to that deepest cataleptic insensibility which seems like death itself, is a steady evolution, "with no leaps, jumps or surprises, each process preparing the way for another. We avail ourselves of this power of concentration instinctively in daily life, as when we close our eyes if we wish to hear distinctly, or stop breathing or moving when we would listen with special eagerness. Mesmer fell into the delusion that it was necessary to do something to induce the state, whereas there is no need of doing anything. If a thousand persons sit down or stand up with their eyes closed, or even opened, with the *expectation* that they are to go into a trance, quite a number of them will go into that state, even though they have no faith in the matter and there be no operator on the same planet with them."

Finally, not to multiply the facts which Dr. Beard and others have established, it may be added, diseases have been for thousands of years cured by the trance. Prof. Preyer, of the University of Jena, has published valuable data on this theme. Space forbids further citations. *Frazer Magazine*, July, 1879 and *London Journal of Science*, July and September, 1881.

"THE SPIRITS OF DARKNESS."

JOHN WETHERBEE.

I have just been reading a book entitled "The Spirits of Darkness;" it is a brochure of near three hundred pages, and shows in its make up both industry and honesty. One feels that he is reading the effort of a well-meaning man, and who sees a truth in the basic claim of Modern Spiritualism; that its phenomena are facts and are the product of occult intelligence; and although the subject is considered outside of the field of scientific research and its methods, the author thinks wisely that they have a foundation, and are worthy of scholarly attention and he brings the testimony of the ages to sustain him, at least as collateral evidence of the modern fact, or more properly speaking the modern fact raises many an ancient fable into ancient history, hence rationally respectable.

The spiritualist finds intelligence to-day that is supermundane, and naturally looks upon the superstitions of the past, even witchcraft, as being analogous to the new, all of one character when looked at with modern eyes; as the astronomer does, who observes a comet in our sky; he sees it as a thing of law, order and beauty, but still the same, still a phenomenon that a thousand years ago was an ominous supernatural visitant and a presage of woe. The writer of this brochure seems to have had, with millions of others, evidence of intelligence from the departed and which rationally connects with the affairs of earth, once mysteriously, but now though somewhat mysterious is considered natural and not supernatural; but he, believing in a divine revelation, that the Bible is sacred and entitled to reverence while all other literature is profane, sees in the modern phenomena an endorsement of the old and logically an endorsement of the supernatural statements in the Bible. I am to some extent like minded and the Bible is more a book of truth to me by my dealings to-day with the supposed dead than it was. In fact the Bible is a sealed book without modern spiritualism. The latter light has not made it divine revelation, but has made many fables, or miraculous stories in it, possible facts and that the factors of their production are more or less the spirits of the departed; the influence of that world which Longfellow says:

"Lies all about us and its avenues
Are open to the unseen feet of phantoms,

That come and go; we perceive them not,
Save by their influence."

The author of the "The Spirits of Darkness" to be logical, holding as he does to the evangelical idea of the divine paternity of the scriptures, has placed the accent pretty strongly on the syllable of evil in the subject and in its profane sense as modern spiritualism, he means almost wholly evil, or with an occasional exception to the rule, as a possibility of good. This darkly shaded side of these new phenomena is the tribute the writer pays to what is called divine revelation. Science knows nothing but natural law, it does not extend into the supernatural, believes in none, therein it is right and is the view taken by spiritualists, even in dealing with the dead so called. The spiritualists are a unit with science in discarding the supernatural, believing that the world of spirit is a natural world and the evidence of it being sensuous they claim to be scientific. They do not object to the students of science banishing to the realm of imagination whatever belongs to the supernatural, but they will insist that their phenomena is in no sense supernatural and is a subject for scientific study, and that though Professor Tyndale says "the imagination is the divining rod of the man of science" and is a factor in the pursuit of knowledge, there is no imagination in the fact of a disembodied intelligence.

There is in this author's eyes, as in spiritualists' eyes generally, sensuous proof that there is a world outside of this material world, a spiritual universe as well as a material one, that they impinge, and in their impenetrability there is proof of forms, movements, noises, called in the language of sentiment, the "voices" or the "whisperings" of angels. Our ears, eyes and sense of touch are the avenues, that these facts or manifestations reach our consciousness, and these facts are nothing in themselves, it is the intelligence back of them that makes them sublime; the whole value is in their intelligence, for where intelligence is, there is, or was a man.

To those who see no evidence of divine or deific intelligence in the Bible, but only a man-made, wise, wonderful book, and like all other books, its paternity human, and that is the general scholarly or the scientific idea, and being so, intelligence wherever found is always human in its genesis; if then the intelligence back of these phenomena is not mundane or mortal, it must be

supermundane or spiritual. Intelligence then, demonstrably out of the form, has taught the author of "The Spirits of Darkness" of another conscious life, a continued existence and his deductions therefrom, and from his evangelical standpoint have opened up to him an invisible world, acting on, in, and influencing this. He finds no difficulty, nor do spiritualists generally, in classifying the legends and mysteries of past ages, sacred and profane, both the legends of superstition and the legends of revelation, under the same head, those of to-day proving the probability of the old and thus a lustre of respectability is shed on both sacred and profane. It is a very pleasant thought to me, that some of the supposed weaknesses of our historic idols can be explained rationally and taken out of fable into the field of the probable without charging them with delusion, or cerebral weakness; to feel that wise old Socrates did have intercourse with a spirit, for the same thing occurs to-day; to feel that the woman of Endor did enable Saul to communicate with the departed prophet; for the same thing occurs to-day; the comet is a thing of law and order to-day, so was it in the days of Socrates or Samuel, only not properly understood. I find myself respecting many of the scripture statements that science and rationalism do not admit to be possible facts, for there are now no miracles and never were, spiritualists and scientists are a unit there; we do so because analogous circumstances occur to-day which we consider perfectly natural, though perhaps mysterious. We do not see any reason why there should be "spirits of darkness" in any excess, it is theological to think so, but not rational. If the Bible is inspired in a divine sense, there would be an authority and the record of revelation would settle it, but the Bible being only human wisdom and there being nothing supernatural about it, its mysteries are valuable only in the light of analogous phenomena occurring to-day, converting the sacred ones of the past into probable facts, but it in no sense removes them from profane to sacred records.

The phenomena, whether from sacred sources or profane, must stand on their intrinsic value as to whether they are good or evil; and reasoning a little further, we are forced to consider them all of human derivation, that is, men who have left the mortal and now in immortal life, and they necessarily must vary, some good, some evil,

some middling, just as they were when living here on earth, with perhaps some added wisdom; so there are necessarily evil spirits, as there are evil men, "spirits of darkness," but there is no sense in giving the advantage to evil, to consider the spirit manifestations as the work of spirits of darkness, any more than in giving the advantage to the good, and consider the manifestations as from the "spirits of light." We must try the spirits, prove all things, holding fast to what is good, feeling sure it is all a matter of natural law, and if "spirits of darkness" can come and influence human beings on earth, "spirits of light" can come as well. If the gates are ajar, they are ajar for one as well as the other, and it is a reasonable conclusion that the good, the noble, the wise, and the loving among the departed will find a way of reaching those they love, as the evil possibly can. No doubt the adage holds good that "birds of a feather flock together." If we are right-minded the "spirits of darkness" will find "no admittance" written on our portals. In a word, the royal soul can dictate to the influences and say who shall be admitted.

The legend of the woman of Endor, who had a familiar spirit, to which we have already referred, to whom the disconsolate Saul sought an interview with the dead prophet Samuel, illustrates well the point of view of the author of "The Spirits of Darkness." According to the Bible teaching her calling was unlawful and evil, she was a worker in secret because outlawed. The orthodoxy of that day was opposed to her practices, as if she was an agent of the evil one. Taking her record just as it reads, she was a good, kind-hearted woman, full of womanly sympathy for her unfortunate enemy. Looked at rationally and according to the sacred record, she was a better person than the author of the law, or the late prophet Samuel, or the discomfited king who had asked her assistance. She evoked an apparition that Saul recognized as Samuel and interviewed him; by her abnormal power she discovered who the *incognito* was, that was patronizing her, she pitied him, consoled him and fed him; the words of the apparition were wise and true; the supermundane prevision came as predicted, so the woman was a prophet, or rather the medium of a prophet. In the light of science this story is a legendary fable, in the light of the Bible it is history, but she was a familiar

spirit of evil; in the light of the modern phenomena it is a natural, and more or less, an ordinary occurrence; probably a true record, and if not, it could have been, for under the later light (which after all is the illumination of the author), all ages testify to it and in the profane language of the great poet finds expression thus, "there is a divinity that shapes our ends rough hew them how we will."

The author, it seems to me, looks at the modern manifestations from a biblical standpoint and sees them, as he, or it sees the woman of Endor. I submit, rationalism and the 19th century sees law and wisdom sometimes where the Bible sees evil.

TRUTH.

In *The Century* for May, 1885, the Rev. T. T. Munger reviewed "Immortality and Modern Thought," in the clear and masterly manner, with which he treats all subjects on which he writes. In *The Century* for May, 1886, he follows the same line of thought in an admirable paper on "Evolution and the Faith." Doubtless all our readers have read it, but the following extract will bear re-reading.

Truth is man's chief heritage; it is his life, and is to be guarded as his life. If lost, he knows that it can not easily be regained. It is like the golden image of Vishnu that the Hindoo was taking to his home from the sacred city; if once laid upon the ground, it could not be taken up again. The keeping of truth is not intrusted merely to our reason, but to our whole nature; every faculty and sentiment, down even to fear and pride, may properly be used in the defense of it.

Reason may at last decide what is truth, but not until it has won the consent of the whole man. The period between the exchange of theories is one in which human nature does not appear in its nobler guise, but a profound analysis shows that it is acting with subtle, unconscious wisdom. It is better also in the end that a doctrine which is to become truth should run the gauntlet of general denial and opposition. By far the greater part of what is proposed as true in every department turns out to be false. Theories, more in number than the wasted blossoms of the May, fall fruitless to the ground. If human nature as a whole did not turn on the conceits and dreams that are offered to it, truth itself would have no chance; it could not extricate itself from the rubbish of folly that overtolerance has suffered to accumulate. Truth becomes truth by its own achievement; it must conquer human nature before it can rule it,—win it before it can be loved of it. This wise spontaneous treatment of new theories delays their acceptance even when proved true, but always with advantage to the truth; for however fair the final form is to be, it comes unshaped and with entanglements, and often, like some animals, it is born blind. Its first need is criticism, and even criticism based on denial rather than on inquiry; only it must be criticism, and not blank contradiction.

ELECTRICAL CLOUD BIRTH.

HENRY M. HUGUNIN.

With the scientific journal quoted in the November issue of this magazine, "we can see a great deal of mind in nature;" and perhaps a new feature in natural philosophy, instead of a mental study, may not prove uninteresting to the reader.

During the past winter, Mr. Calvin Wilson, an intelligent gentleman, formerly a citizen of Chicago, but for eight years past a resident of Central Florida, has imparted to me definite and entertaining results arising from his observations relating to cloud-formation, a subject to which he has given years of attention in his Southern home.

Science has never been clearly able to explain the origin of certain classes of clouds. That some of them are formed by vapors drawn into the upper strata of the atmosphere by solar attraction, and are there condensed and returned to the earth in rain, hail, or snow, is a common explanation of very frequent and useful phenomena, sufficient to satisfy a casual observer; but modern development gives to the *cirrus*, the *cirro-cumulus*, and the *cumulo-cirro stratus* a partially electric birth.

The studies of Mr. Wilson tend strongly to confirm this theory of electric cloud-building, and establish the discovery of some attendant phenomena that have not hitherto been noted in this connection.

His method was to choose a field of blue sky, in which, by keeping his attention constantly directed toward it, he noticed the abrupt appearance of tiny clouds, or patches of light vapor, described by him as having the suddenness and volume of smoke that follows the discharge of a cannon, and almost as evanescent, but continuously supplied afresh by electrical explosions, until a mass of cloud overspread his field of ether. By careful watching he also discovered that no separate cloud, or stratum of vapor, thus formed, existed more than thirty minutes, and often in less time would "dissolve into air, thin air." That these clouds were instantaneously born at the time and place when and where they were disclosed to his vision there could be no doubt, and he grasped the idea like a revelation.

I think the first virtue is to restrain the tongue; he approaches nearest to the gods who knows how to be silent, even when he is in the right.—*Cato*.

MORE METAPHYSICAL TWINS.

The Chicago *Medical Times*, for May, reprints the items, we gave in April number, in regard to the Loudon twins, and add:

We have had opportunity of knowing of two cases similar in some peculiarities to those related above, quite as remarkable and puzzling as these, and yet even more interesting. The first was that of twin sisters, who had noticed a remarkable sympathy through their entire life. If one was affected with any disease the other presented much the same symptoms without any lesion. If there was much pain both would suffer similarly, the well one, however not as severely as the sick one. Their appearance and tastes were similar, in fact, almost exactly so. The most remarkable evidence of the exhibition of this sympathy was that after the marriage of one of them, and their separation, distance seemed to make no difference in the exhibition of this phenomena. When the married one was delivered of her first child, the unmarried one, distant one hundred miles, suffered much the same pains with the same regularity.

The other case, was, if anything, more remarkable. There were three children, triplets in this case, two girls and a boy. One of the girls and the boy exhibited the remarkable sympathy above described. Their affection for each other was intense; there was a perfect harmony and congeniality in everything. The other girl, however, was entirely different. There was a diametrical dissimilarity between her tastes, feelings and sympathies and those of the first two; so great was this dissimilarity, that it amounted to an actual hate between her and the first named two. This remarkable trio all lived until they were past sixteen years of age. At that time the two sisters were living with their mother in the West, while the brother was at work in a large foundry in Pittsburgh, Pa., more than one thousand miles distant. Suddenly one day while at work, he fell to the floor, was picked up and carried to his room, where he exhibited the most dangerous symptoms of some severe, but mysterious illness, which increased rapidly in severity for several days. On, perhaps the fifth or sixth day, there was evidence of rapidly approaching dissolution. Suddenly, after perhaps an hour, during which time it seemed as if every moment would be the last, he aroused, turned over, spoke to those around him, and after a few moments sat up. In an hour from the moment of the sudden change, he insisted on dressing himself to go to his work, saying that he was entirely well. There was no return of any unpleasant indication afterward. Soon after his recovery he received word that the sister to whom he was so much attached was taken very ill, grew rapidly worse and after five or six days, at the very moment he began to recover from his apparent dangerous illness, died.

These facts were related to the writer by the gentleman himself, with whom the writer was well acquainted and had every reason to believe was telling the truth.

However remarkable these cases may be they can not be entirely different from those cases, well-known, where husbands have suffered from the morning sickness peculiar to pregnancy, during the pregnant term of the wife, or have endured all the labor pains, with their usual severity and regularity, the wife being free from pain during the entire time of confinement.

It would be well for science if much of the unknown, the evidence of which we often see, could be revealed to us. What the nature or character of this wonderful sympathy is we can not know. It partakes more of the character of the supernatural than of the natural.

FAITH AS AN ELEMENT IN THE CURE OF DISEASE.

When we consider that health has ever been looked upon as the first of all blessings, we can not be surprised at the regard, esteem, and even veneration which have been paid to those who have successfully devoted themselves to the removal or relief of disease. Medicine, however, has been, and still continues to be, an art so conjectural and uncertain that our astonishment at the anxiety with which empirics have been sought after and followed is much diminished. Regular professional men are too sensible of the deficiencies, and too keenly alive to the uncertainty of the power of medicines over disease, to venture to speak boldly and decisively so as to gain the entire confidence of their patients, whose natural irritability is perhaps, under the influence of disease, much excited, increased and aggravated.

The bold and unblushing assertion of the empiric of a never-failing remedy, constantly reiterated, inspires confidence in the invalid, and not unfrequently tends by its operation on the mind to assist in the eradication of disorder. Few people possess either leisure or inclination in large and populous places, where alone the quack sets upon his work of deception and not unfrequently destruction, to examine into and detect the imposition. Human credulity is too strong to resist the bold and unblushing assertions of the empiric, and to his hands is readily committed the care of the most precious gift of heaven.

Medical faith is a matter of very great importance in the cure of diseases, and doctors are quite justified in expressing the wish never to have a patient who does not possess a sufficient portion of it. A doctor being asked the question why he could not cure his mother-in-law as well as his father, wittily replied that his mother-in-law had not the same confidence, or rather fancy for him, as his father had, otherwise the cure would have been effected. The administration of new medicines, without possessing anything particularly novel or powerful, will frequently induce an amendment in the disease. This may probably arise, in some instances, from the presence of a new stimulus to which the frame has heretofore not been accustomed; but in the majority of cases it will be found to be the result of an effect of the imagination.

It is admitted that that physician performs most cures in whom the patients place the greatest reliance. Medicines when prescribed by a physician of celebrity have been known to succeed better in his hands than in those of other persons; where faith is wanting little success is to be expected. The influence of hope is necessary to procure relief, and the alleviation or removal of diseases is in a great number of cases dependent upon the condition of the mind. An agreement between the mind and the body is constant. Sterne truly though singularly expressed this opinion when he said, "The body and mind are like a jerkin and a jerkin's lining, rumple the one and you rumple the other."—*Influence of the mind upon the body.*—Pettigrew.

MATTERS TOUCHING THEOSOPHY.

Mr. Wm. Q. Judge of New York writes as follows to the Religio-Philosophical Journal, in regard to the discussion on "The Occult World," in "MIND IN NATURE."

Will you permit me to say a few words in regard to some correspondence I notice, referring to Bro. Gopal Vinayak Joshee, of Bombay, about whom Prof. Elliott Coues and Dr. Shufeldt appear not to agree. Having been present at the founding of the Theosophical Society, in 1875, as its secretary, and ever since then a hard worker in its ranks, I presume to say a few words with your permission, upon my own views.

The remarks of Dr. Shufeldt and Prof. Coues' reply, are likely to arouse misleading ideas. Dr. Shufeldt asked what good Mr. Joshee was doing us, and what knowledge he possessed; and Prof. Coues leaves the impression that, perhaps, Mr. Joshee is in some occult way connected with the official, or with the esoteric work of the Theosophical Society.

Bro. Joshee I know very well. All ridiculous impressions should at once cease about him. He is a Brahmin and a patriotic Hindoo. His wife has been studying medicine here, and he came over to this country, moved by his wife's presence and a desire to see this country. As for his being a traveling adept who performs wonders, or who reads thoughts, astral light or what not, it is all bosh, and he himself is the last man to make such claims. He is merely a mild Hindoo who has no hesitation, now that he is here, in undermining the foundation of entrenched Christianity, just as the missionaries tried to do for his own religion in India.

But by Dr. Shufeldt and Prof. Coues a sort of mixture of Joshee with Theosophy has been made; and, indeed, I know several who through just such things as these letters, get the idea that Joshee is, perhaps, one of an advance guard of adepts—a most ridiculous position to take. He is not. He has been heard by me and others to say that he knew nothing of the existence of Mahatmas, so much talked of in connection with the Theosophical Society. But in Prof. Coues's letter I find the most fruitful cause for misapprehension. He says he does not know what Theosophy is. There is a great difference between knowing *what* a thing is, and the actual *knowledge* of it. If Prof. Coues means the occult laws of nature, then, of course, we can understand him. But he ought, in that case, to say what he means, and leave no room for misunderstanding. Then, again, from the context, it must follow that the Theosophy talked of, is that so widely known as promulgated in and by the Theosophical Society.

There can not be much doubt on that head, for enough has been printed upon it. Theosophy, broadly stated, is Universal Brotherhood; and that more particularly analyzed—yet still very broadly—is the effort to convert our lower nature into higher nature, and thus to aid in the great process of evolution going on throughout the macrocosm. Prof. Coues says he wishes he knew what Theosophy is. This, coming from a man who is at the head of the Administrative Board of Theosophical work in this country, leads to false views in others, for they say,

when the subject is broached: "Theosophy—oh! that is something no one knows anything about, and its chief official in the United States says it will be many years before even he can discover it." Now, while the professor's letter is excellent, and contains many hints of the mixed terminology now bandied about, consisting often of a misunderstanding of Sanscrit terms, such as *chitta*, *ananda*, *manas*, mixed up with soul, spirit, God, and like words, all undigested, but of which terms he, no doubt, has a good understanding, I only wish to direct myself to the misunderstanding referred to. Our work, our final goal, is clear. Many members feel daily that they get inspiration, help, knowledge, from their discussions and meditations on the laws laid down. They admit that the complete knowledge of all of Theosophy is difficult to obtain, but material science stands just there, too, in respect to the visible universe. In Brooklyn and New York are private, inner groups of Theosophists who occupy themselves with constant inquiring and analysis into and of Theosophical teaching, meanwhile trying to practice its rules; but they are not engaged in raising shades nor in trying to get out of their bodies, nor in seeking for psychic development. That, they think is likely to lead to error if pursued for itself. It comes in time, in its proper place, if each one strives to convert his lower nature into higher. These sorts of groups also exist in other cities, and from my correspondence, coming from every part of this country, I know that some devoted Theosophists are able to say that they have gained more real knowledge and more mental stability from Theosophy than they ever did from anything else. They do not amuse themselves with either Masonry or the Lodge of Mizraim, well knowing that no 33° "Scot Rite Mason"—I quote—has anything for them, nor has the Lodge of Mizraim either. Both are mere will o' the wisps: *Vox et præterea nihil*, sound and fury signifying nothing.

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IF MIND IN NATURE deserves all the commendation it has received from those competent to judge its merits, it is worthy of a large subscription list. Will you not aid us by obtaining at least one new subscriber?

SPARTANS, stoics, heroes, saints, and gods, use a short and positive speech. They are never off their centres. As soon as they swell, and paint, and find truth not enough for them, softening of the brain has already begun.—*Emerson*.

'Tis better to be brief than tedious.—*Shakespeare*.

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PROFESSOR JOHN FRASER.

PROFESSOR LEWIS STUART.

Professor John Fraser, who has written not a few scholarly and interesting articles for *MIND IN NATURE*, was suddenly taken from among us on Thursday, April 29th. He was a man of generous instincts, finely educated, a charming conversationalist, an inspiring teacher and lecturer, and he wielded a facile and graceful pen, with faults many and grievous, over which we mourned, though these should not blind us to his qualities.

Professor Fraser was born and educated in Scotland. At the University, he worked hard, especially in the department of English literature. Probably no student has equalled and no one can surpass John Fraser's record in that department in the University of Glasgow. After graduating he studied law, but never practiced it, giving up this profession for the more congenial one of literature. When Mr. Nichol, professor of English Literature, went abroad for his health, Mr. Fraser was selected to perform the duties of this distinguished and popular lecturer and teacher; and the high character of the work done by the "Boy Professor," as he was called, is attested by the handsome testimonial which the students presented to him at the close of his term of service.

Even while a student, Mr. Fraser's name was known beyond the circle of the college and city by verses, reviews, and occasional articles, published in various magazines. He now entered every field of literature:—his plays were seen on the local stage; his songs were sung in concert halls; his "slashing" reviews were the seven days' wonder of the clubs; his "bon mots" were repeated at parties; his novels were read in the boudoir; his leading articles were quoted by the London press; everything he did gave promise of a splendid future for the young Highlander. He served on the staff of the *Glasgow Herald* and other leading journals as dramatic and literary critic and special correspondent, always doing graceful and often brilliant work. He was also connected for some time with the *Westminster Review*, and again editor in chief of the *Dublin Times*. In this country he contributed articles to Scribner's and Harper's Magazines, to Puck, and other magazines and papers. About four years ago he came to Chicago, and

gained many friends and more than a local reputation as a teacher and lecturer at the Chicago Athenæum. In the summer of 1882, he was elected to the Chair of English Literature in the University of Chicago, and while occupying this position he delivered various courses of lectures to the teachers of the public schools, at the Athenæum; was dramatic editor of the *Tribune*, and prepared the articles on Mormonism for the last edition of the *Cyclopædia Britannica*. After leaving the University, he wrote for various papers and magazines, edited *Music and Drama*, and was lecturer on the English Drama in the Kayzer Conservatory, etc. His writings in book form are:—"History of Scottish Chap-Books." "From Chaucer to Longfellow;" "The Golden Cycle," etc.

Professor Fraser was a very superior critic, with a delicate and refined sense of the beautiful in literature and the dramatic art. He had a master's knowledge of English Literature and was equally at home in the literature of the Age of Chaucer, of Elizabeth, of the Restoration, and of to-day. He read everything and had the faculty of remembering what he wanted to remember. He wrote rapidly and easily. His lectures were models of English and of criticism and he had the rare power of inspiring his hearers with a desire to begin or renew the study of an author or a literary period.

In a recent number of *Unity* there is an extract from one of his recent lectures, prefaced by a note of the editor, as follows:

His work, like that of all true literary workers, was quiet, undemonstrative and directly felt but by few people. And still his enthusiasm for letters and his power of communicating the same, his fine critical judgment and his wholesome antagonism to all that was rapid and shallow in current publications, working upon the profitable material offered him in the young minds of the Chicago university, the Chicago "Athenæum" and the many private literary classes which he directed, have made him a real power for culture in Chicago for many years. Equipped as he was with the best culture of Scotch universities, he gave in unstinted measure through many or all the humble avenues that were presented to him. In his untimely death there is left a vacancy which we fear will not be readily filled.

In his early years John Fraser was known as a total abstainer, and an earnest advocate of this cause. However, the convivial habits of the society into which his college and literary reputation, his talents and genial, generous temper introduced him, were a snare to him; and the cup, at first taken in moderation for good fellow-

ship, lured him on to excesses which marred the bright promise of his early years. He struggled hard, of late years, to break up the pernicious vice which he well knew was destroying his life and usefulness. His times of repentance were times of sincere repentance; his prayers were honestly uttered; the deep religious convictions of his boyhood, acting upon his fervent and emotional nature, from time to time asserted themselves; the high ideal of life which he continually held up to his students in the lecture room, to his hearers from the platform, and to his readers in his writings, never ceased to upbraid him for his failure to realize it in his life. May we not hope that the harvest of good from the seeds of noble impulse and high endeavor which he has sown in many breasts, shall outweigh his faults, when put into the balance by Him, who does not always judge as we judge, but judges righteous judgment.

Fraser, some joy from mortal tears,
That we renew the love of former years,
And oft recall the friends whose last good-byes are
said,

Comfort thee, dead.

—University of Chicago.

WANTED—THE SOUL.

R. W. CONANT, M. D.

Never since Jason started in quest of the golden fleece has a search been instituted more quixotic to the general mind than this for the soul. It is a sign of the times, of the new era, which regards not anything so high as to be above scrutiny, or so lowly and minute as to be beneath investigation. But to cap the climax of this wonder such a society is now fully under way in the great western center for all that is most practical and material. There would seem to be little natural affinity between corn, wheat, hogs and manufactures and the psyche, and it will be a matter of exceptional interest to outsiders to watch the growth of this delicate metaphysical plant in so coarse a soil. There are doubtless many who already contemptuously predict its sterility and early death.

But there is another angle of view which may afford more encouragement. The spirit of the age is scientific and practical to an extreme. It does not hesitate to challenge every idea, every institution, however venerable, and demand its *raison d'être*; it is the Question Age. Whether this is good or ill, or partly both, is not to the present purpose; the fact argues a pe-

culiar fitness in the formation of a Chicago society for psychical research, for until recently soul-seeking has by common consent been given over to theologians and metaphysicians, and has been conducted according to their peculiar methods. This is usually to assume the truth of the matter in doubt, and then argue from this assumed premise as from a proven fact. But the positive or scientific method of research has no use for the theories except as a temporary means, to be promptly discarded when they are found not to harmonize with accepted facts. According to the old method, if facts did not agree with the theory, so much the worse for the facts; Today says, If the theory cannot agree with the facts, find another that will. Prove all things, hold fast that which is good.

From this universal sifting and searching the idea of the soul can least of all be exempt, for it lies at the foundation of all religions and all metaphysics. Men want to know if it too cannot be brought within the sphere of positive knowledge, and the formation of societies for psychical research is the exponent of this wish. But no metaphysical proofs are wanted. Men have witnessed the wonderful triumphs of the positive method in bringing within their knowledge many things once as intangible and mysterious as the soul, and they will not be satisfied until the possibilities of the method have been fully tested in this direction also. But the search is idle unless conducted on the most practical and scientific principles; hence what place more appropriate than the center of the great practical, energetic West. For theories are barren seed till sown in the fallow soil of practical experiment. Without experiment, theories could never have given us the law of gravitation or the power of steam and electricity, neither will they give us the soul.

In the positive, or strictly scientific, method of research, there are three principal steps. First comes the accumulation, comparison and classification of simple phenomena; secondly, the formation of theories by induction from these facts, and finally the rigorous testing of these theories by comparing their deductive conclusions with more complex phenomena. No investigation can be scientifically accurate which does not pass through each of these steps. But only the first two have ever been attempted by soul-seekers, and then in a halting and uncertain fashion. It re-

mains for the modern investigator to take, if possible, this last and most difficult step of all, the testing of theories by actual experiment. The effort may prove fruitless; it may be found that here the march of science has reached a limit, but that is no reason for fainting in the attempt. So long as it is done in a true scientific love for truth, shunning mysticism on the one hand and infidel negations on the other, both equally unscientific, the result can be only good.

It is possible that the collection of facts now at last being made in a systematic and organized manner by societies for psychical research, may result in some new theory of the soul, but at present there are ready for our consideration only three principal theories, which may for convenience be named the supernatural, the materialistic and the potential. By the supernatural theory the soul is something entirely distinct from matter, one in kind though not in power with the Creative Soul of the universe. The materialistic theory denies the existence of anything outside of matter, and regards the psyche as merely a manifestation of superfine and hypersensitive nerve substance. The potential theory stands about midway, and regards the soul and all animal life as results of the action on matter of some mysterious force, allied to electricity but not supernatural and self-existent. Whether or no the psyche includes the anima, or living principle of animals, differing from it in degree only, is an interesting and valuable question, but subordinate to the main inquiry.

Little or no progress has been made in solving the problem whether the soul is material, supernatural, or a force merely. On every side the subject is enveloped in an invisible but impenetrable veil of mystery. Inferences, assumptions, guesses there have been without number, but not one experiment, not one proof. Is there no practical, no scientific way out of this labyrinth wherein we grope? That is the question in which every member of a society for psychical research is chiefly interested and toward which his suggestions and theories should tend.

It is a hard conundrum—this of the soul—and perhaps we shall be obliged ultimately to “give it up;” but first let us be sure that no possible solution has been overlooked. Why, for instance, be so strenuous in endeavoring to prove what the soul

is? It would be next best to prove what the soul is not. A proof on the principle of exclusion is almost as good as proof direct. Thus if it might be demonstrated that the soul is not material, a long step would be taken toward ascertaining its real nature.

Of course difficulties and objections may be raised by the score. There never was and never will be any royal road to knowledge. But if none of the members of societies for psychical research are willing to show their zeal for the cause by pledging their last moments to the scientific investigation of the phenomena of death, surely there is an abundance of criminals and paupers who might properly be called upon to thus repay at their death some small part of the great debt they owe the community.

If the soul is material, that elimination of the soul called death should at once cause a material difference in the body, and the tests for matter are the various measures of weight and volume and the camera and compound microscope. Or, if the soul is akin to any of the natural forces we know, its departure should be capable of detection by the tests appropriate for those forces. The known forces are electricity and magnetism, heat, light and chemical action, and to these respond the galvanometer, magnetic needle, thermometer, etc. If all these tests, and such others as might be suggested, were applied to a large number of bodies *before, during and after* death, and all variations recorded with scientific system and precision and then compared, the results would certainly be of great value either positively or negatively. For if no identity were thus established of the soul with either matter or natural forces, it would at least be proven that both psyche and anima are of a nature totally distinct from anything of which we now have scientific knowledge. The mystery of death has never been sufficiently explored, and discoveries as wonderful as unexpected may be within easy reach. Is not the object worth the effort?

“THE PSYCHICAL WAVE.”

To *The Forum* for June, Elizabeth Stuart Phelps contributes an interesting and timely paper on “The psychical wave.” Our space will not permit us to reprint it entire, and as an extract would not be very satisfactory, we advise our readers to obtain a copy of *The Forum*, published by The Forum Publishing Co., New York, and read it.

PSYCHOPATHY.

R. N. FOSTER, M. D.

In a previous article I promised a few illustrations of psychical cures, and an attempt at explanation.

Perhaps for the purpose of the readers of this journal the "cure" reported on page 44 *et seq.*, of the May number will answer as well as any that might be selected; especially as the editor himself introduces the account by saying that it "would seem to meet all the requirements called for as regards evidence," etc., etc.

The report of Mrs. Claghorn's case is given by her attendant physician with sufficient detail to enable any physician to understand readily the disease of the patient, and to say whether it pursued the usual course in such cases or not.

The salient and essential points of the case are simply these:

Mrs. C. commenced life with an unfortunate inheritance—delicacy of the organs within the pelvis. As time advanced, the successive strains to which these organs were subjected rendered them more and more irritable. The evidence of this increasing irritability is as clear as day throughout the whole narrative, from the time that she became a "constant martyr" to this weakness until Dr. Hutchinson made his first complete examination of the case, and found that his patient had now reached the stage of pelvic cellulitis. He found other injuries and inflammations also, all together being quite sufficient to account for every symptom exhibited by the patient up to this period. How long this cellulitis had existed, we can only conjecture; but it may have been there and slowly increasing for weeks or even months. The irritability that began in the pelvic organs had slowly spread from year to year until the whole nervous system had been involved, hence the spasms, the pseudo-paralyses, the neuralgic pains everywhere, the vomiting, the cold extremities, the intolerance of light, and so on. The inflammation spread also, inducing cystitis. The cellulitis progressed to such an extent as to form pelvic abscesses, which discharged in this case as they have done in thousands of others.

Dr. Dorion, a former friend of the writer, is called in counsel, and confirms the unmistakable cellulitis, adding that the disease is always "tedious and protracted."

Had it not been sufficiently so already?

Two months after this Dr. H. again examines his patient. "The cellulitis tumor had gone;" but the cervical lacerations had not! Former ulcerations and erosions had disappeared. Organs formerly fixed, "anchored," the doctor forcibly expressed it, were now freely movable. The cystitis had departed. The woman was well. And why not? She had been long enough in bed to heal any such erosions, and erosions as I have often seen take place. The cellulitic abscesses had discharged and healed, as abscesses usually do after discharge. The "anchored" organs had been liberated by the subsidence of the swelling which formerly bound them, as physicians witness daily. The patient had gained fourteen pounds, which really is not a miraculous gain or even an unusual one under the circumstances. After the healing of a pelvic abscess there is always a return, oftentimes a rapid one, of appetite, strength, weight and general health.

I have seen a small woman reduced to a skeleton by a suppurative cellulitis, and scarcely able to move hand or foot. I have seen that same woman discharge one gallon of pus from the abscess within twenty-four hours; also discharge half a gallon more in two days; a quart more in three days again, and so on reducing until within two or three weeks all discharge ceased; and in two months I saw that same woman up and doing the house-work of a large family, strong, plump and rosy. And so far as I know she never prayed at all. The poor creature thought that I cured her. As a matter of fact I watched her, and fed her, and encouraged her, and had her properly nursed, while the abscess ran its course and she got well.

So far, then, I see nothing in Dr. Hutchinson's case which distinguishes it from cellulitis of the most common-place type. I see no need of any explanation of this case that is not needed in any case of the kind of equal severity.

Here I would beg to be strictly understood: Dr. Hutchinson has presented us with a pure case, well described, of suppurative pelvic cellulitis. The beginning, the middle and the end, and all the intermediate steps, are there, just in their order, just as they ought to be, have been, and will be, so long as cellulitis remains the pathological process that it is. And no observant or experienced physician can discover anything else in it.

But Dr. Hutchinson has also described another case that might just as well have belonged to another woman, wherein a psychical disorder (probably induced by the prolonged physical suffering in the case) was rapidly cured by powerful psychical influences, such as may operate upon any susceptible and sensitive spirit, either for good or evil.

I do not deny for a moment the genuine character of this lady's experience. On the contrary I am quite predisposed to believe that the experience, purely psychical, was much more than she could find words to express adequately. Liberated by the inspiration shown in her frequent prayer, her spirit rose in ecstasy to an exalted and lovely state of sensibility. In this state she felt deeply, and with a consciousness all the stronger because it had been so long denied, a full sense of *well being in spirit*, although her physical sufferings had rendered her incapable of feeling this before. Her cellulitis had run its course. She was already better than she knew. It needed but one supreme effort to bring soul and body, so long at war, into unison again, and to give to the soul once more its rightful supremacy. I venture to suggest that the same prayer, the same psychical effort in any form, would have been "ineffectual," had it been made three months earlier, when the doctor found cellutitic tumors, cystitis, spasms, and what not, all arrayed on the other side. Moreover, I doubt whether such an effort would then have been possible.

She was recovering from a severe attack when Dr. Dorion was called in. He found that in some respects mentioned she *was already improving*. *Nine days more elapsed* when a very severe attack, probably a discharge of the last abscess, took place, and then rapid recovery followed. Unfortunately no examinations were made during these important nine days. What changes took place during that time we can only infer by comparing with those in which the daily history is perfectly known. From such comparison I should feel certain that the last abscess and the last swelling therefore disappeared during the last severe attack. Any man who has ever suffered from a felon, an abscess at the root of a tooth, or, indeed, from an abscess located anywhere, will readily remember that for a few days preceding the discharge the pain and constitutional disturbance were very

great; also that on the breaking and discharge of the abscess relief was proportionately great, and the subsequent restoration to health often very rapid.

This relief by the last throes of the pathological process was the first step that exalted the woman, and that freed her psychical powers, long held down by painful disease, to make a masterly effort to recover life and liberty.

This was the second step; and when the deep and sincere religious nature of the patient, the mightiest of all the psychical forces aroused to its legitimate work, her whole being was swayed, illuminated, swept with joy, and for a time she was caught up to a higher plane of consciousness than that normally occupied, heard words ineffable, and experienced feelings incommunicable.

That this psychical storm purified her spiritual atmosphere and acted powerfully and favorably in promoting rapid recovery, there can be no doubt. So did hygienic management aid in her recovery; so did wise medical treatment; so likewise did good nourishing food, fresh air, and many other influences. But not one of them cured either the laceration or the cellulitis. The latter ran its course and ceased; the former is not cured yet.

It will readily enough be observed, I hope, that throughout these articles I have shown abundant respect for the psychical forces. In their own realm they are supreme. They are the highest form of energy known to us, for it is a conscious and intelligent energy, which in height and depth, length and breadth, capacity and possibility, can not be fathomed. We know not the limits of the psychical universe any more than we do those of the physical universe.

But we can admit all this and rejoice in it, as we rejoice in the beauty of the earth, without believing that the psychical forces rudely overthrow physiology, botany or chemistry at will. They do not shorten time, or contract space, or diminish the bulk of tumors, or set broken limbs, or turn iron into gold, or seem disposed at all to interfere with the sublime order of subordinate things. On the contrary, they live and move in friendly concord with every other group of laws, and lead a gentle and unobtrusive life, even amid the turmoil of discordant forces.

But I promised some psychical cures and their explanation. I must admit, alas! that

I have not been able to discover any—at least none that “meet all the requirements as regards evidence,” any better than the example above criticised.

Still I have to report some authentic instances belonging to that class of phenomena which would naturally be included under the head of psychopathic cures, and they afford a fair illustration of the character of such cures in general.

Case I. Mr. W. was seized with a lumbago (“crick” in the back, popularly speaking), a severe form of muscular rheumatism. He was obliged to lie down, and when once in that attitude was utterly unable to rise up, to turn over, or to do anything requiring the action of the muscles involved.

One morning during the illness his little grandson, a child of four years of age, entered the room, climbed upon a chair beside the open window, and leaning too far outward was unable to recover himself, beginning to fall. Had he fallen, the height was great enough to have endangered his life. Instantly the sick man realized the appalling truth, and, *without the slightest pain or difficulty*, leaped from the bed, seized the boy just in time to prevent the accident, closed the window and returned to his bed. The next minute he was again unable to move, just as before. Moreover he was greatly exhausted by his effort.

Here we see, as in many similar cases, the fact that the human organism is managed with some degree of economy. Its resources are not always drawn upon to the uttermost. A reserve fund is kept always on hand. In emergencies, and in amounts proportionate to the emergency, this fund is used.

So likewise do we often see that delicate women, who ordinarily cannot remain up all day without exhaustion, rise to the occasion when a loved one's life is imperiled by sickness, and work by day and watch by night for weeks, and even months, without failing.

These are psychopathic cures. But the reason for and the possibility of such cures is evident enough. Had Mr. W.'s back been broken, or had the delicate women been similarly incapacitated, the boy would have fallen from the window, and the sick ones would have been given over to other nurses.

Case II. A rich planter from the South had an only daughter, who was so utterly

paralyzed that she had been cared for like an infant for two years. Local medical skill had exhausted itself in her case without avail. The father determined to take her to one of the most eminent specialists in Philadelphia. The specialist saw the patient, investigated the whole case thoroughly *secundum artem*, and said to her finally, “Yes, I see how it is; please walk for me into the next room.” “Doctor, I told you that I had been unable even to stand for two years.” “Yes, I know, but no matter, just walk out to the next room for me.”

The patient protested with argument, tears and indignation, but the doctor insisted. Finally she arose and attempted to totter a few steps. The doctor kindly supported her until she had reached the next room, when suddenly letting go his hold, he said, “Now walk back to bed yourself.” She protested, but she walked back. “Now,” said the doctor, “I helped you to walk out, and you came back alone; this time I wish you to go to the other room and to come back also alone.” She did so. Then he informed the parents that they need do nothing whatever for that young lady, but just permit her in all things to do precisely as well people do. In short, he declared that there was nothing the matter with her; and the result proved his opinion correct.

This is a psychopathic cure. But then it was clearly a psychopathic disease. Of all the cases of attempted cure by the metaphysical method, that have come under my own personal observation (and they are many), I have seen none that were not in their essential features repetitions of those just related. In no case have I seen a diseased condition of the organic structures, such as an inflammation, or ulceration, a tumor, a cancer, or anything above the grade of a simple wart, removed, cured, or modified by the metaphysical or “magnetic” processes. I am not prejudiced against these methods; quite the contrary. I have always believed that such means *ought to be* effective in curing disease; but I have never been blessed with an ocular or other sensible evidence of such a cure. I am really sorry to be obliged to make this statement, but it is the simple truth. But I can cite examples without end of the influence of the mind over the functional activities of the body. I may cite one more illustration, which is given on the au-

thority of a physician competent to diagnose in such matters. A little girl of twelve years had a severe diphtheria, during the progress of which she became wholly unable to swallow. After the subsidence of the diphtheria she still retained the conviction that she could not swallow, and this conviction actually threatened serious consequences, for it was a complete bar to nutrition. The physician and friends leagued together to compel the girl to swallow a small amount of jelly. They succeeded. One act of swallowing was sufficient to break the "spell"; the patient swallowed with perfect ease all that she could eat from that time forward. This child was not attempting any deception. She *had been* quite unable to swallow; the frightful impression still controlled her nervous system; as in Mrs. Claghorn's case, the nervous system did not know until aroused how much things had improved.

That correct opinions in such matters are of some practical importance another case will indicate.

Mrs. — had three children. One became dangerously ill. Relying not upon the physicians but on the Divine power as otherwise expressed, she refused to call medical aid until the last moment, when, under the pressure of friendly importunity, she called a medical man. The child died, and the good woman believed that this was due to her weakness of faith in calling a physician. But in a short time another child became ill, and now the former error was avoided. The physician was not called, but the child also died. Of course in these instances matters stand about even as between the Lord and the doctor. But if the metaphysical doctrine means anything, the advantage ought to have been on the Divine side.

There are many cases of sickness where such methods of proceeding as those advocated by the "metaphysicians" would inevitably sacrifice life, and where treatment by a competent physician would as surely save life. There is a weighty responsibility here resting upon those who undertake the care of the health and life of others. As a speculative or logical question, in a world of issues very practical and decisive, the truth or untruth of psychopathy is really of very little moment. As an experiment in cases involving no danger, it may be, and is, very interesting. As a real power with little girls who cannot

swallow, or with big men with snakes in their stomachs, or with morbidly sensitive persons whose sickness is primarily psychical, it is all very well. But we shall surely all find ourselves at last compelled to study and discriminate, in this as in other matters, and to cure diseases by giving to each one the treatment that is appropriate to its character.

Meanwhile I close, promising surely to report to this journal the first case that comes under my own personal observation, of a psychopathic cure of anything but a psychical disease.

A STUDY OF PLANCHETTE.

R. W. SHUFELDT.

It is the intention of the writer to record in this paper his observations upon the workings of this little instrument so far as they concern his own researches made many years ago. These probably would never have been reverted to again by me had it not been for the kind request to publish them made on the part of the manager of this journal, and my conviction at the present time, that they may prove to be of some value in certain lines of research now engaging talent of the highest order both in this country and on the continent.

At the time referred to, some sixteen or seventeen years ago, when I was verging close upon the twenties, it must be owned I was a very different kind of a man, and held very different notions of things, as compared with the views I entertain upon matters in general in these days.

My peculiar nature led me into indiscriminate reading; long attacks of reverie; an uncontrollable worship of nature; and yearning for something that I could not define, and consequently not appease. Withal I was much alone, though I by no means took a morbid view of life, nor was it my fate to be entirely shunned by others.

Nowadays I take nothing whatever on faith; my mind impels me along lines of critical investigation of phenomena, but more especially in the fields of comparative morphology, and that, too, in *normal* comparative morphology. There is another field, covered by the general term *pathology*. In it labor the physicians and surgeons, and all manner of *pathologists*, but my experience therein has been limited, and the habit of my mind led me elsewhere.

Again, I hold in common with a certain

school of French physiologists, that men who are investigators have the right "by inheritance" to investigate all phenomena, *cost what it may*. Established laws in science I accept, and use them as my instruments in research; advanced facts and details I give weight to, in accordance with the authority from whom they emanate; but for violent departures from these lines I *must* have the ocular demonstration to convince me.

The testimony of a thousand competent eye-witnesses; an instantaneous photograph of the metamorphosis; the test for the chloride of sodium by a chemist of high recognition and its positive detection in the resulting mass, would by no means be sufficient to convince my mind that such a violent departure from all known laws to the contrary had ever taken place as the conversion of Lot's wife into a pillar of salt.

It is with holding such opinions as these that I throw my investigations upon the phenomena presented as in planchette into the crucible.

Planchette first came to my notice during the spring of 1868. The instrument was one of the finest of its kind, combining the minimum amount of weight with the maximum amount of mobility. I remember very well the first time the finger-tips of both my hands lightly rested upon it, in position. My youngest brother, who had a very exalted idea of my powers to effect anything I pleased, similarly touched it on the opposite side. Some one of the few bystanders in the room asked a simple question, that evidently required an affirmative answer. My brother was passive. There was a strong inclination on my part to answer it. The question was repeated with some suddenness by a person standing immediately behind me. Planchette moved, and my will-impulse increased. The word *yes* was written by its pencil upon the paper beneath. I felt exactly as one might feel who, in some unaccountable way had his finger-tips perfectly usurp the function of his vocal apparatus. My will to this end had been enforced by the little instrument beneath my lightest touch, without the slightest imaginable effort that I was conscious of, or still less was visible to the bystanders.

A few more questions were answered in a similar manner, when the performance was brought to a close. The following evening a neighbor or two dropped in, and

the little instrument was early called upon to exhibit its powers. *As usual* a spiritual influence had been attached already to its operations. A question was asked about a departed one in the family of one of the new comers present. Very well I remember the expression of satisfaction that came over his face, confident as he was that no one in the room at least could answer it. But as chance would have it, I was perfectly familiar with all the attending circumstances. The answer written out by planchette astounded the observers, and the countenance of the interested one was a study for me indeed. I felt my peculiar power; the thing was interesting me; I saw no harm in pushing it a little farther. Through planchette I introduced the name of the one who was influencing it, and thereafter all questions were asked of "Undine," and Undine was invariably summoned at each performance. Numbers tried it with me, of all ages and both sexes, but I felt that it was through me that the answers were being made. I carefully memorized all those less-talked-about incidents of family histories that legitimately came to my ears. I committed secretly to memory some of the most bizarre occurrences in history of all times. The room at our old house became crowded two or three times a week. The answers from "Undine" were considered absolutely marvelous. Incidents were recounted which occurred in the early surveys of the Island of Cayman; contents of bone caves were described; inscriptions on doors of private houses in Jerusalem were written off with ease and accuracy. I mastered the coptic alphabet, and astounded a gentleman present one evening by giving half of it without a mistake. The writing was taken to New York City and examined by several learned Egyptologists and pronounced correct. Undine was asked one evening to bring a coin from the sarcophagus of any of the still disinterred monarchs in the pyramids of Egypt. The request abruptly terminated the performance for the evening, and the week; when again summoned that particular questioner was not present. Several evenings afterward, when he was, in the middle of the performance Undine informed him that she had his coin for him. It was drawn on the paper, and the gentleman cut it out and took it to New York. Wonderful! it was not *exactly* like those we already had knowledge of, but probably older!

By constant practice the ease with which it obeyed my will often puzzled me to the last degree; it became so that I could hold a conversation while planchette simultaneously answered a simple question coming from some one else. Just as we can take in the remarks of two people speaking to us at the same time upon different topics. One evening, a hot and close night in summer, just previous to an impending thunder storm, when planchette had been in use over an hour, and I was much agitated, and had taken my fingers off of it, it stood alone on the table. As I made the motion to replace my finger-tips the instrument moved, without being touched by anyone, some two inches or more across the table, and when my hands were at least an equal distance from it. An exclamation of surprise followed from several persons present, who saw it.

This phenomenon was just such a one as we see in the hairs of a cat's back, when it is rubbed during a cold evening. The hair will raise to meet your fingers, under certain conditions, *without* your touching them.

In the former case the object was repelled, in the latter attracted.

Later in the summer I had another lady try it with me who never had before. She was well-known for fine character, was impressible and attractive, and possessed of great firmness. She was the youngest daughter of an old and highly respectable family.

I had by this time become quite vain of my accomplishment, it having called no little attention to me, and made people think I possessed a power given only unto the few. It was having a peculiar effect too, and it almost seemed that I could *not* break the spell, publicly discover the fraud, and undeceive all these people again.

My new partner sat down with me at the instrument, with an air of not believing in it a bit, and I thought with a firm intention in her face of finding out all about it. I eyed her curiously, but felt confident in my power and practice. Strange to say, the first question asked was one which, to save my reputation, most certainly required to be answered in the affirmative. Contrary to my effort, determination and expectation planchette stood stock still. The question was asked again, when the instrument, which I felt for the first time was not under my control, wrote in exceedingly small letters on the paper, *no*. Upon some pretense I arose from the table and managed

to have the performance broken up for the evening. Before the party dispersed my young partner took the opportunity to say, in words pregnant with meaning, "Mr. Shufeldt, I believe I have a will fully as strong as yours, don't you?"

It was worse than being beaten at chess by a girl, and I never took the matter up again. Several years afterwards I believe I had managed to undeceive everybody, who had ever watched me perform with the instrument, and made amends as best I could for my six months investigation at their expense.

To my mind these performances most conclusively demonstrate several important things.

1. We find here and there persons who are peculiarly constituted and who possess a certain power, which among other ways exhibits itself as set forth in the foregoing experiments.

2. *If it had been a living fact that it were possible to really communicate with the departed in this life, through the agency of any such instrument, it would have rapidly been perfected and used by all who had the power, and not have disappeared almost entirely in a few years, and been laid aside as a plaything, as it has.*

3. At the most, we can say there *is* a force present, which is more or less closely wedded with the will, and exhibits some phenomena allied to certain electric ones, of which as yet we know little or nothing, and which demands the very best and most careful investigation science can bring to bear upon it.

What connection this force has with the power exhibited by Miss Lulu Hurst, whom I examined, and published my remarks about, nearly two years ago, I leave the reader to work out for himself.

Let me beg of you in conclusion, however, on no account attach any spiritual agency to such phenomena as these; it can only bring disaster to the good cause of the scientific study of psychics, and end only in disappointment to the many, and the disgrace of the few. It is worse than the theologians having it that God Almighty resorted to the most absurd of tricks and jugglery to *demonstrate His* power. It is only the low order of spiritualists who make the spirits of the departed do the ridiculous at their earthly visits, and perform senseless feats which no sensible person living can countenance.

*"THE COMMON GROUND IN
SPIRITUALISM—MIND CURE—
THEOSOPHY AND CHRISTIAN-
ITY."*

URSULA N. GESTEFELD.

In a recent sermon by Rev. C. A. Bartol, of Boston, on the above subject, he arranges the points of agreement and sympathy within them under three heads: First, the agreement of all these systems and advocates of systems in having a religious origin in the sense of faith in the being of God. Secondly, in the marvelous claims of a supernatural and divine communication and power which they all set up. Thirdly, their common anti-materialistic tendency.

He confines his discourse mainly to the third point of argument, showing, to quote his own words, that

"Spiritualism, Mind-cure, Theosophy and Christianity join hands against Materialism as a common foe—not against nature, but against the theory of matter: that it is the cause and precedent of which mind is but the blossom and consequence."

"With one voice they all proclaim that matter is the tool and not the workman, the servant and not the Lord, the accompaniment of this beautiful universe and not the piece, a composition and not a composer, being itself by mind composed and produced."

"Materialism is not the principle, but a hypothesis without a base. The materials are not the builders; far less are they the builder. The pigments are not the picture; far less are they the painter. And matter is not the human body, far less the human soul."

"The puzzle for materialists has always been how the jumble of primeval chaos of atoms became or could become arranged into beauty and utility."

"Every particle, invisible as it may be in this organism, is a preordained and infallible servitor of virtue, or executor of judgment for transgression, an avenger of guilt, for the judgment seat of God is not in the skies awaiting the last trumpet for its erection as the scaffold in the jail-yard is raised at the stroke of a bell, but its forwarning is announced now for every excess of passion or slothful neglect, and what are these but perverted operations of the mind."

"What is our brain but a publishing house, a sanctuary for good spirits or a den of devils and wild beasts? The soul is constantly editing the body. What means the christian word sanctification but healing the body—a spirit becoming sacred?"

"I greet as entitled to a place of recognition these newcomers who believe in different methods from those of the regular practice."

"In preaching the gospel of good news, the disciples, as we read, at the same time healed the sick, and the modern apostles, these men and women who would dislodge the evil in the body by removing the cause which is in the mind, do more, I think than any bishops in the church, and are in direct line of the early Christians and their own

master, providing that in their own nature, not by any ambitions, they are really summoned of God to the task."

"For unmedical science as well as medical, there is room for them to have leave to try it. And perhaps we may be able to get along without the crutches and the other things that we thought we could not get along without, and perhaps we may come at last to dispense with the dispensary."

"The millennium has not yet come, but one of the signs, I claim, of its approach, is the discovery of how we affect each other continually for good or evil. The mutual blessing not only by our looks, words, deeds, but by the sending of benedictions, unwritten messages from outer sight and far away."

"Be not so anxious my friends for the moral of death; wisdom and goodness are the true ends in which the future is held. Our concern is with life and health now. Let us will to be well. Nor are they to be secured when we have simply pronounced the word mind. Mind is of various measures. There is mind cure and mind kill. There is a species of mind that verifies the maxim of the German writer, Novalis, that the mind is an active poison. 'Let the same mind,' says the apostle, 'be in ye as was also in Christ.'"

Dr. Bartol's quotation from the words of the apostle contains the whole secret, if secret there be, of the method of healing practiced by the Christian Scientists. Mark the words: "*Let the same mind be in you as was also in Christ.*"

"The same fountain sendeth not forth both sweet and bitter waters."

Mortal or human mind helps or hinders, according to the motive which prompts its actions, but the mind that was in Christ produces but one sure and certain result; and just in the proportion that Christian Scientists or metaphysicians obtain the victory over the mortal element by slow but sure growth toward "the same mind as was also in Christ," will they establish the truth which they preach and practice upon a sure foundation, and obtain results which will bear witness to it.

No school or college, or numbers of such, can turn out "Christian scientists" or "metaphysicians" ready made. In that way, "the kingdom of heaven suffereth violence." These simply show the student the way, the course he must take in order to reach the point he aims at. He does not become Christ-like at the end of a course of lectures upon metaphysical healing; but when he has thus made a beginning through the understanding he has gained of his own being, of the universal fatherhood of God and brotherhood of man, and takes Christ for his example and no human being, fallible as himself, he is on the road which leads to final attainment. He is in

a never-ending process of becoming. And only in this way are the true healers made; only in this way are they "called," when they "let" the mind that was in Christ be in them also, and that mind proclaims oneness with God. "I and the Father are one," said Christ; "and where I am there ye may be also."

From and through that sense of oneness with the Infinite, is the word spoken which gives the lie to error in every form and destroys it. Beginners make a great mistake when they think that their mental argument heals the sick. That is simply the lever which raises the healer from the mortal and material sense of things, up to that altitude where he can see them as they really are, and through his perception of truth, speak the word which heals, knowing the while that Truth itself, because it is Omnipotent, Infinite and Eternal, does the work.

PSYCHOPATHY AND THE DOCTOR.

It cannot be denied that our medical brothers are concerned at the progress of mind cure, or metaphysical healing. Admitting that a very large proportion of the cures are of nervous diseases, yet the fact that these comprise a large proportion of the doctor's patients, and those on whom he could always rely for a permanent income, since they were patients who were always sending for the doctor, and yet seldom died, the cure of these patients is a severe loss to them. Making all allowance for the quackery of charlatans who have, and are taking advantage of the so-called "mind cure craze," there is good reliable evidence that the sincere, conscientious metaphysician is doing good and efficient service in curing these cases of nervous debility which have so long baffled their medical attendants, and are therefore having all the new patients they can attend to; the doctors are complaining of dull times, and asking the "State Board" to prevent their patients from being cured *irregularly*.

The long suffering invalids—and these are mainly the ones who give it a trial—feel that if the metaphysician does them no good there can no harm result from the treatment; whereas, if the physician makes mistakes in the diagnosis, or a blunder in the prescription, disastrous consequences may be the result. There is a feeling on the part of many that the following extract

from the address of Rev Dr. Haygood, of Oxford, Ga., to the graduating class of the Atlanta Medical College, will apply to many of the older, as well as the young doctors:

"Young doctors, there is no help for it; you must practice on us of the laity before you can become really practical physicians. We will protect ourselves as long as we can. While the 'old doctor' lives and is available, we will, if we get sick send for him. When we can do no better we will send for you. Don't worry at this; it must be so, it is our only defense; you will have your revenge soon enough. The old doctor will die some day, or he will be too busy to come; something will befall us; the attack will be as sudden as severe; we must have your help or none. We may have laughed at you, and in our folly may have vowed that we would not send for you to treat a sick dog, but for all these follies of ours we will with desperate resolution send for you, trusting to a merciful Providence to help us through. (And we will trust Providence the more readily when we see even the young doctor as badly scared as his patient at the bedside.) If we die you can explain it; if we get well we will sound your praises, even if we are slow in paying your fee. If you kill a good many of us while really learning the practice part of your business, don't take it too much to heart, or throw your sign in the well, as did Dr. Sims after killing two or three patients."

FAITH HEALING.

In *The Century* for June Dr. J. M. Buckley, in an article on "Faith healing and kindred phenomena," takes substantially the position of Dr. A. J. Park in his articles in *MIND IN NATURE* for April and May, 1885, and by other writers in our pages, and which would seem to be the only safe position to take. The extreme absurdity of the claim of those who contend that it is a special interposition of Divine Providence, and applicable only to those who accept a saving faith in Christ, is illustrated by the following story, lately published in *Words of Faith*, and credited to *Thy Witness*, evidently accepted by both as a genuine fact and an evidence of the efficacy of prayer:

A young lady owning a large number of fowls, and priding herself on the beauty of the breed, went into the kitchen one day, and seeing some corn in a basket and thinking to give them an extra feed, gave the corn to her Polands and Dorkings and watched them eat it all. Just as they had finished the repast the gardener came in and asked for the poisoned corn he had left in the kitchen. "Poisoned corn! why my beautiful hens have just eaten it all," exclaimed the young lady. "Then they will all surely die," replied the gardener. The lady turned very pale, but her faith grew strong. She went straight to her chamber, locked the door, and spread her trouble before the Lord. Not one of the fowls died, and she sent a thank-offering to a Christian worker to prove her gratitude to God who answered her prayer.

Here we are asked to believe that God performed a miracle to save a few hens, which could be replaced at the next village for a few dollars, and would not answer the prayer of the nation that the life of a Garfield might be spared. And these same persons wonder why there is so much unbelief and infidelity in the world.

THE CORRELATION BETWEEN MENTAL WORK AND PHYSICAL FORCE.*

PROFESSOR ARCHIBALD CUTHBERTSON.

In the following outline of our thoughts on this subject,

The first task will be to find, by considering bodily and mental work, what their forces are; then we shall be able to understand the relations, if any, which exist between them. First, then, what is bodily work, and what is the force by which it is performed? Bodily work is moving the organs of the body or the whole body itself, *e. g.* moving the arms, legs, head, bending the back, the propelling of the blood throughout the body by heart contraction, digesting of the food by the stomach, or conveying of the body from place to place by walking or running, these are specimens of bodily work. Such, however, are merely evidences of the existence of bodily force, and although force cannot be seen, yet we may be able to examine into the source of force, and the manner in which it manifests itself.

Physiologists have discovered that a bodily organ, which moves, must be able to do so by means of a quality called contractility in muscular tissue. Here, it may be necessary for us to say a few words explanatory about the various kinds of tissue.

Anatomists when describing the human body, divide it into its various systems, *e. g.* the muscular system, the nervous system, a bone frame-work or skeletal system, a digestive and circulatory system, etc. When, however, life is traced to its most primitive conditions it is found that many of the functions which are performed by higher organisms are equally well done by a mere microscopic cell. This germ may be irritated, it can contract and enlarge; it can move from place to place in a fluid medium. It can absorb food and cast out what is injurious or useless. This state of life is the beginning of higher animal organisms, but during the process of development, when the number of cells has increased to a certain amount, a change called "differentiation" begins. By this means those which ultimately become nerve cells retain their irritability but lose their contractility; those which become muscular

cells lose their irritability but retain their contractility. There are important changes in the cells of the tissue which form all the other systems. It is, however, with the relation which exists between the nerve and muscular tissue that we have specially to do in our present inquiry. The means by which any bodily organ moves is the contraction of the muscular tissue. But this contraction can arise only by irritation from nerve tissue, and a something in that tissue called "stimulus." Muscular tissue cannot move itself. There may be, in it, a certain amount of power by means of which it will continue to move during a short time, but the local amount soon becomes exhausted. This has been demonstrated by actual experiment, for, if the motor nerve is cut between the organ which the nerve moves and the brain, or ganglion with which it is connected, the organ cannot be moved by the power within. Bodily force, then, or more properly speaking that which internally forces the body, is nervous stimulus. The brain appears to be the store house of that stimulus; or, we might use another comparison and say the brain is the boiler where the force is stored, the motor nerves are like the pipes which convey the force from the boiler to the cylinder, and the muscles are pistons which are operated on by the force; the larger the muscles, or area of the piston, the greater will be any single effort. The work of the body then, we see, is to move; the power by which it moves will be bodily or physical force which we find to be nerve stimulus, and it appears to be stored in the brain, spinal cord and other ganglia throughout the body.

MENTAL WORK.

This is by no means a settled question, even amongst psychologists, but we shall divide it into three kinds, viz., receiving feelings, assimilating phenomena, and comparing thoughts and ideas. The first work of the human mind appears to be receiving feelings and phenomena, or phenomena through feelings. This is seen in the action of a mere infant long before it can speak: it is attracted by highly colored objects. After such it will strain and strive, putting forth all its powers to catch them; even the great toe is, during some time, a wonderful thing. After a time, when speech has been acquired, what is called the "prattling time" begins, and almost

* Read before the New York Academy of Anthropology, at the February meeting, of which we promised an abstract. But the author, who is in charge of "Health and Physical Culture Department" of Rutgers College, New Jersey, has very kindly sent us the entire paper.

continually the chief words are "what is this?" "what is that?" and "what is the other thing?" and alas to say too frequently the ignorant mother, nurse or guardian replies. "O, never mind; go away and do not bother me; you do nothing but ask questions from morning till night; little folks like you should not be so inquisitive." Few answers could be more ignorant than this, for the young human being has a mental as well as a bodily stomach, and asking questions is simply the mind asking for food. It is of supreme importance that the body be fed with food which will nourish it and not create appetites for injurious things; it is of equal importance that the mind should be fed with the proper kind of mental pabulum, and in sufficient quantities.

This questioning time of life continues till the average mind is nearly thirty years of age, when the realm of phenomena having been tolerably well gone over, the reflection time begins. The Hebrew law did not allow the young priest to be fully ordained till he was thirty years of age. The age at which the average good author begins to produce anything of value is between thirty and thirty-five.

Second Function. This, we have said, is arranging phenomena into their proper forms. We are now on debatable ground, for a whole school of philosophers believe that the mind is merely a prepared negative plate on which objects leave their impressions through that wonderful lens, the eye. But the Kantian theory teaches that objects of all kinds are made by the mind taking the different phenomena of sound, color, feeling, etc., and out of these molding and making ideas by forms of thought in the mind. Irrespective, however, of which theory of the origin of ideas is true, still all must admit that there is a subjective faculty as well as an objective power, and if the subjective faculty is lacking, the object required by the union will be left uncreated. Concerning a feeling, we know its *existence* depends on a feeling organ, for "there is no feeling that is not felt." If this is so with feeling it ought to be so also with phenomena, and certainly with the ideas which are dependent on phenomena. However it comes, there is a special function of the mind which is either receiving ideas or making them.

Third. The most important work of the mind is comparing ideas and thoughts. This is a function peculiar to the human

mind alone, there being no evidence that the lower animals can perform such a process as to conclude that, two from three, one remains; or that two and two make four; or that "whatever is is," and "it is impossible for the same thing to be and not to be," and "a thing must either be or not be."

The work of the mind is to deal with ideas and thoughts. By ideas we mean the mental representations of external objects or concrete things; by thoughts we mean principles whether ethical or moral; "Truth is mighty and must prevail," "Virtue is its own reward." "We should do to others as we wish others to do to us." All these belong to mind, or are mental work. Now for mental force: Force is something which operates on material and causes motion, hence we might speak of mind itself as a force, for we speak of will power which results in bodily movement. We must not, however, confound will power with nervous stimulus, for any one may experience in a slight degree what a person afflicted with paralysis feels in an extreme degree, that is, the impossibility of carrying out a determination of the will when nerve stimulus is lacking. Nerve stimulus is the force which operates the body, but there is no such influence operating the mind. If there is any force peculiar to the mind it is principles of action. Many of these relate to morals and need not be discussed in this paper. Mental power is derived chiefly from the increase of knowledge and the effort to acquire that knowledge, whether it is phenomenal or cogitative. If it belonged to our present task we think it would be possible to show that all knowledge is cogitative, but some of it more abstract than others, *e. g.* it is not difficult to see the difference between black and white, a large and a small object of the same kind; but there is difficulty in seeing for the first time that "the angles at the base of an isosceles triangle being equal to each other, if the equal sides be produced the angles on the other side of the base will be equal to each other." Yet, every time the mind tries to understand such problems it gains strength. The word "education" expresses well the strengthening of the mind, *e.* "out of," and *ducere*, "to lead;" like holding out a tin rattle to a child for the purpose of teaching it the relations of things in space, or holding out the hand to the child learning to walk, every effort adds strength. So every time

the mind grasps at problems which it does not comprehend it gains strength, but such effort and resultant power are no part of material impulses, as they belong entirely to immaterial existences.

There are, however, important relations and correlations between mental work and physical force, and these we shall now consider a little. Much of our knowledge depends on feeling. True feeling depends on a proper amount of nervous stimulus in any part of the body; there must be a sufficient amount of strength in that part. If an organ of the body is paralyzed it is indistinct in feeling to a similar degree. But we do not appeal to paralysis for our proof, as it can be got in any life. One may be bright and cheerful during the morning, but quite different in the evening of the same day. Then, in order to acquire true feelings there must be a proper amount of nervous force generally in the body. This relates merely to the receiving of phenomena, or memorizing, but even for this we shall see that the mind must be able to select its own times and manners during and in which it wishes to receive phenomena. The correlation of bodily force to the mental work of comparing and arranging phenomena; when the mind begins with this work it must not be troubled with new feelings. If a function of the body can be carried on while the mind is dealing abstractly with thoughts, then such bodily work may be done, but if the mind is going to be disturbed, then, either the bodily or special mental work must cease, *e. g.* if a person sits down to write on some subject requiring deep thought after having eaten too freely of plum-pudding, the stomach will make an extra demand on the nerve force bank, *viz.*, the brain. If the paying-teller cannot deliver up enough funds with which to meet this demand, then the cashier will be appealed to with the result that this high official will have to bestir himself, and by *voluntary activity* send on a new and sufficient supply. If the mind must be allowed to do its work undisturbed by bodily feelings the correlation is that there must be a sufficient supply of bodily, which is nerve force, in the reserve fund by which all the bodily functions will go on without mental directing.

(To be Continued.)

Murmur at nothing. If our ills are reparable, it is ungrateful; if remediless, it is vain.—*Colton.*

FURTHER TESTIMONY IN REGARD TO "STRANGE PHYSICAL PHENOMENA."

J. R. TALLMADGE.

The account given in February number of MIND IN NATURE, of piano raising and falling, keeping time to music, having been questioned by a writer in an Eastern journal, I was anxious to get an explanation of the phenomena that to thousands beside myself seemed not the result of trickery, and writing to the gentleman who claimed to know how it was done, he replied as follows:

"On the rear of the piano the heavy weights are seated and this so affects the centre of gravity [makes it lighter I suppose he means] that a comparatively slight effort with knees and pedals by a person on the stool will produce the rocking motion. Note the four legs are never lifted. Then the end lifting, the medium standing, with cleat on the floor preventing the piano from sliding (at the other end) along the floor. I was greatly puzzled, because Mrs. Young placed her hand over mine, yet when the end of the piano lifted she scarcely pressed my hand at all, showing that not by arm muscles did she lift, yet she evidently exerted herself strongly.

"As I am informed blunt steel hooks were worn about the waist under the skirts. These did the real lifting."

This explanation not covering the facts as observed by me, I solicited from the writer a more complete and full account of the phenomena as witnessed by him: though two months have passed, I have not received it.

I also wrote to Washington, and the following extract from a letter from F. A. Moore, of No. 317 E. Capitol St., a well-known newspaper correspondent from the Capital, gives all the corroborating evidence necessary:

"Mr. and Mrs. L. T. Squires, living at No. 504 Eighth St., northeast, and Dr. John Mayhew, pension office, corroborate your statement and much more. They were present at times when six, eight and nine were raised on the piano.

This physical phenomena is not uncommon and has been witnessed through divers mediums in numerous instances.

In the presence of Flora Baden, a Catholic girl of sixteen years, I have seen the

piano (heavy iron) lift and rock with four heavy persons on it, in open sunlight, with her feet on the treadles.

CLARA MORRIS.

Clara Morris is the most extraordinary phenomenon of our day. She defies all precedents, violates all rules, overturns all criticisms. People still flock to see her and pack the theater to suffocation, but I defy any one of them to tell why. In fact, nobody has ever yet told us why Clara Morris wields a certain uncanny fascination. She is not good looking. She is not strong. She is not artistic. She is not heroic, or tragic, or versatile. She is gaunt and almost ghastly. Her voice is weak. Her face is drawn with the lines of pain. Her teeth are bad. Her action is slow, and constricted, and stealthy.

But, in spite of all this, she is the one actress on our boards to-day who wields the strange, mysterious, magnetic influence that holds an assemblage in a spell, and from which no one can escape.

It's a subtle psychic influence that hasn't been analyzed. I cannot help thinking that it is the same morbid feeling that makes women crowd round a coffin and peer into the white mystery of that frozen silence.

Clara Morris plays her best in a sort of trance. She goes out of herself into the character. She is possessed for the time being, and then she reminds you of those clairvoyant sibyls who, with distraught air, do the bidding of some unhealthy power beyond themselves.

To those who know her, her life is as great a mystery as her art. She has been an invalid for years. She lives on air. Nobody ever saw her eat a hearty meal. The late Dr. Beard, who gave his life to the study of morbid phenomena, once told me that she was the most magnificent example he had ever seen of the superiority of invalidism to art.

And I think she opens for us a strange chapter in the study of acting womankind. I have seen enough of these strange creatures not to know that some of them can do with their hysteria what intelligence can never do with its histrionism. And I should like to ask some psychologist if it may not be possible after all that the mimetic power is only a form of hysteria.

People go in droves to see Clara Morris and then hug the nightmare recollection of her Miss Multon with shuddering delight.

Now, the very antithesis of Clara Morris is Judic. One is beautiful, the other ghostlike. One sensuous, the other is sickly. One talks and acts continuously in the atmosphere of a vault. The other is the quintessence of a coquetry that needs high health and animal spirits.

One has feelings that she doesn't understand. The other has eyes that she does. Men go every night to Judic's performances and sit under her glances very much as I have seen boys sit in the sun. Her eyes warm you.

The curious part of it all is that the general public would rather be frozen than warmed any time by an actress.

Clara Morris is one of those strange human cryptograms that nobody can read, and if she would only tell her experience in a moment of candor we should get a book to which the strangest marvels of science would look like fiction.—*Nym Crinkle in the Chicago Tribune.*

THE MYSTERY OF PAIN—By James Hinton, M. D., with an introduction by James R. Nichols, M. D., Boston: Cupples, Upham & Co. For sale by A. C. McClurg & Co., Chicago.

The author begins this little book as follows:

"This book is addressed to the sorrowful. It may be there are some in whose lives pleasure so far overbalances pain, that the presence of the latter has never been felt by them as a mystery. It is probable that there are more who through native strength of mind or felicity of circumstances are able to meet the questions that arise out of it with unoppressed hearts, and who have so strong a faith in good that they can, without difficulty, resolve all forms of evil into it. To these I do not address myself." (Page 7.)

Since these two classes include all the readers of MIND IN NATURE, Dr. Hinton's book can have no interest to them, except as a literary curiosity. The world is learning slowly but surely that it is a sin to be sick. That pain is not a precious dispensation of Providence to draw them from the pleasures of sin, and to concentrate their affections solely upon the life to come. Enjoyment of this life comes only to those who possess healthy souls in healthy bodies; that the healthy body is the concomitant of a healthy soul. That he who wanders "through this vale of tears" bewailing the ills of this life, praying for a release from its pain, and admittance to realms of felicity, where he can get rid of his sinful body, can rest assured there is no realm of felicity for him. Eternity is the ever present now; to-day is as much a part of it as to-morrow, and he who cannot possess his soul in peace with the things of to-day, thankful for the strength that comes from battling with the ills of life, and rejoicing thereat, more than he who merely enjoys the pleasures of life, will find the blessed to-morrow, for which he so earnestly prays, only "dead sea apples."

We are "made perfect through suffering," solely by overcoming. Victory comes only to him who fights and conquers himself; appetites, passions, desires, everything which would hinder the complete mastery of self.

That our younger readers may realize the change even in religious opinions of the views of life during the past generation, we reprint Hymn 377, of the "Collection of hymns for the use of the Wesleyan Methodist Connection of America," published in Boston in 1843.

Ah, lovely appearance of death!

What sight upon earth is so fair?

Not all the gay pageants that breathe,

Can with a dead body compare;

With solemn delight I survey

The corpse, when the spirit is fled;

In love with the beautiful clay,

And longing to die in its stead.

This languishing head is at rest,

Its thinking and aching are o'er;

This quiet, immovable breast

Is heaved by affliction no more;

This heart is no longer the seat

Of trouble and torturing pain;

It ceases to flutter and beat,

It never shall flutter again.

To mourn and to suffer is mine,

While bound in a prison I breath;

And still for deliverance pine,

And press to the issues of death:

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MIND IN NATURE—I.

REV. OLIVER H. P. SMITH.

Using these words in their generally received sense, the two Realities with which we deal, are Mind, and Nature; for Mind is that which perceives, thinks, wills, feels and desires: Nature is the World—the Universe, of matter; and matter *as* matter can neither think, will, feel, nor desire; but is inert and occupies space; while thought, volition, feeling and desire, have no ascertainable form, density or limit. Therefore, to the majority of the race of mankind, a gulf that can be measured by no stride, spanned by no arch, sounded by no plummet, yawns eternally between these two shores of Reality.

Nature thus, is an assemblage of Forms, tangible, fixed and hard, breathed upon by no spirit of life—dead matter; while Mind is alive, volitional, elusive, ever active. And this living Mind walks in a vast cemetery filled with monuments of death; death but not corruption, for it takes down these towers of silence, these walls of emptiness, and builds therewith for itself workshops, forges, factories, homes, palaces, temples, in which Life may labor, rest, reign and worship. So, as the corroding atmosphere crumbles the chalk cliff, Mind breathes upon Form, and it falls, to rise again in new forms and relations, with new limits and directions. But, seeing that Nature is thus continually undergoing transformation, and that what is transformed is *form*, and that form is apparent to the senses, and continually, in spite of all change, occupies definite and fixed relations, and can always be measured and weighed, many there are who practically deny any inherent fixedness in things, and assume that, since Nature thus is moved from place to place, and, farther, that the human mind does not direct *all* these movements—and, indeed, but a small part of them—for wind and tide, geologic development, atomic flow, planetary motion—the continual flux of all things, though untouched by human finger, take place,—they assume, I say, that Things are the only realities *as things*: that in each lies hidden the germ of future forms, these, in their turn, to establish new relations; and, finally, that whatever does not conform to the known laws of matter, is not real *as a thing*, but constitutes only a relation, or a mode of motion. Among such modes of motion they class heat,

light, sound, electricity, chemical action, as the result of given determinations of the basal realities; atoms—not as real *things*, but as real *relations* or *states* of things. And, consistently, they class Thought, not among things, but among the infinite modes or states of things; not an atom nor assemblage of atoms, but a mere mode of atomic relation. And when the relation changes, the quantity and quality of thought also changes or disappears; and, while no Thing can be annihilated, thought being not a thing, but a mode, can be thus, utterly—NOT. And, since Mind directs but so small a part of the changes among things, this class of thinkers deem it only logical to assume that these very mental activities are modes determined by larger activities which are obviously not directed by Mind. And, as there is no proof of a Thing—a human Mind, standing independent of Nature there is, neither, any proof of *any* Mind other than that resulting as a mode of motion, from the incessant play of things. Mind, then, is in Nature, as perfume is in the flower; and, like it, is the crowning evolution from inherent activities.

But there is another class who look upon the Universe with very different feelings. These see not an interminable procession of dead Forms—corpses with death-masks behind which no face appears; but each shape seems as it were but the drapery enfolding a spirit; and such men walk the earth, not among monuments of Death, but among palaces and towers from which shine Lights or Life. For, from the eye of the poet, the light of Mind seems to burn its way through the crust of each little and great world, and meet the central fire; and the two, commingling, form a radiance in which every object appears but a symbol of other objects too great to find room outside of the Universe behind the universe. And he *feels*, whether the intellect accepts this feeling as a conclusion, or not, that that which perceives is at least as great as that which is perceived—that that which is delighted is at least as great as that which delights—that the faculty which is filled is at least as great as that which fills it. I say, *the faculty which is filled*: but every man knows that his measure of appreciation is not filled—that the world was not large enough for Alexander's ambition,—that the immeasurable Universe opens before us, and is still immeasurable.

It is an axiom that "a thing can not act

where it is not": neither, then, can a state, or a mode of motion, result where there is no action. If Mind be the state constituted by the action of the physical organism, how can that state take cognisance (to say nothing of the question, how a *mode*, not being an individual *thing*, can know anything as an individual *know*, and as the individual thing *known*) of any fact existing outside of the limits of this organism? How can it know the outer world? But, farther; as without knowledge of the outer world there can be no primal distinction of the Ego and the Non-ego, how can it know itself, even as a mode? But this "mode" is granted to be "Mind", and the definition of "Mind" from "Matter" consists in its "knowing", "perceiving", "willing", "feeling", "desiring"; and, if Matter, not being Mind, can not know, perceive, will, desire, how comes it that any possible combination or interaction of Matter, devoid of will-power, can be conceived to furnish an effect not found nor to be found in the cause? Mind, therefore is not a "mode"—a "state", but as truly a Reality as that which is *not* Mind—Matter.

A thing can not act where it is not: but the Mind, in memory is as truly in Venice, in the Sahara, in the stormy ocean, in the golden days of childhood, as when, years ago, these realities were present facts. It wanders through sun-kissed lands, through Polar snows, over Andean heights, in still valleys, brooded over by the solemn stars and the wings of the night-wind; it rises above mountain-height, and strides from sun to sun through the ever outreaching galleries whose mosaic floor is of golden worlds; it wanders out, and on, and up, never weary, never dizzy, never satisfied: it looks back at length, and can not find the little world it left, because the glory of greater worlds obscures it,—and does not miss it; it stands, finally, on the arch of Eternity, and questions the planets as they rush by on their wings of fire; but they are not great enough to answer it; and it descends to its little Earth, and walks uneasily up and down its dungeon. But it dwells henceforth on the Past, the Present, and the Future; for with MIND all is a universal now. And, if Mind acknowledges no limit, and if the forms built up into garments, systems of knowledge, homes, cities, ships, and all machinery, take their places at the command of MIND, who shall dare to say that there is any other cause of motion, or

that worlds, systems,—universes of worlds and systems are not obedient to the will of a Great MIND from Whom all other minds proceed as sparks from the central fountain of light! And who will not say with Jean Paul: "Yonder in the blue, glimmering abyss dwells all the greatness which has disrobed itself on the earth, all the truth that we guess, all the goodness that we love!"

Merrill, Wis.

THE LANGUAGE OF NATURE IN MAN.

H. G. M. MURRAY-AYNSLEY.

Nature has her language of sound, which affects our external senses—such as the carolling of the birds, the lowing of the kine, the rustling of the wind, and the noise of the waves; but she also speaks to us all in a still small voice, she speaks to man, both in his civilized and in his savage state, and to the higher animals, for the human race shares with the brute creation an inherent love of its offspring.

The saying, "One touch of Nature makes the whole world kin," is true as far as the affections and instincts are concerned; in this respect the civilized man differs but little from the rudest savage, and the higher forms of animal life; if we contract the circle, we shall find that it applies also to different races and peoples on the various continents of our globe.

It is not an uncommon idea in England that those who are bad sleepers should lie with their heads towards the North; I have myself tried it, and have derived much benefit from the change to this position. If—as has been supposed by some persons, our remote progenitors were of the Aryan race and came from the northeast portion of Central Asia, we (or at least some of us), their descendants may be involuntarily and unconsciously attracted thither by a feeling somewhat similar to the yearning desire which an expatriated mountaineer feels to return to his native country.

We English people, are rarely subject to such influences, we are too cosmopolitan in our tastes and habits—we have no word in our language to express the German *Heimweh* (home sickness), we live in too busy a world, we give our thoughts but little time to concentrate themselves, but it is possible that when we are in the land of dreams inherited recollections may influence us, and render us more completely at our ease when

the brain (or the thinking part of us) is in the direction whence our remote ancestors came. The same feeling, perhaps, influences us in the predilections which some of us English experience (without knowing why) for particular foreign countries or languages.

In the well-known legend of Ganesha, the elephant-headed god of India, whom the natives say was the son of Saiva and Parbuti, we find the same idea as regards the point of the compass in sleep. His parents had asked all the gods to go and see their new-born infant, but unfortunately they forgot one Shani or Saturn—he arrived in a terrible rage, uninvited, on the scene; his first glance caused the infant's head to drop off, on which the other deities, after consulting together, agreed that this deficiency must be supplied by the head of the first animal which was found *sleeping with its head towards the North*. I have not been able to ascertain whether the natives of India at the present time have any superstition regarding the position of their bodies in sleep.

In Europe, the peoples of Teutonic or of Latin descent seem to be naturally drawn to those of their own stock by cords which are to themselves invisible—the cords of sympathy—like seeking like; "Blood is thicker than water," is a proverb which needs no explanation.

The population of England is a very mixed one, more so, perhaps, than that of any other country in Europe; the blood of the ancient Briton, of the Saxon, of Scandinavia, and of the Teutonic and Latin races is intimately co-mingled; time has so amalgamated them, that the outward resemblance to these various peoples has become, for the most part, very indistinct, though it occasionally re-appears in individuals. The Danish type of features and coloring is not unfrequently met with in our Eastern countries; and the round column-like throat of the Norman, together with the dazzlingly white skin which seems rather to give out light than to absorb it, is also sometimes seen amongst us.

The sympathy existing between races and peoples belonging to the same original stock, should probably be put down to instinct rather than to reason; may it not be due to some faint recollection in us which has been transmitted through numerous generations, is it not possible that the language of the country whence our remote ancestors came,

would seem to us like a far-off echo, and be more easily acquired by us than any other foreign tongue?

I had written thus far a good many weeks ago, when other avocations intervened, and the sheet was laid aside, till, when reading a paper by Dr. Valin on the "Hereditary of Memory," in No. 10 of MIND IN NATURE, the same train of thought was recalled. It is most interesting to find that another mind has come to the same conclusion as oneself. Dr. Vallin, has, however, been able to give proofs of his convictions, he seems to consider this problem solved beyond a doubt; the examples he quotes are very striking ones. It is of common occurrence to find likeness of feature, similarity of attitude, of handwriting between a person (who died perhaps years before they were born) and his direct and even his collateral descendants, if, as is frequently the case, this resemblance is transmitted through three or more generations, there need be no limit to the re-appearance of any peculiarity of character or of gesture in our descendants.

A grave thought then arises—that the effect of our actions is not confined to the life of one man or woman only, the real estimate for good or evil of our thoughts and deeds can not be deemed to end with ourselves, for, as personal likeness is transmittable, so to a greater extent is disposition and character; an evil habit, an evil passion indulged in, may cause an inheritance of woe to descend upon unborn generations.

But, let us return to our original subject, "The Language of Nature," from which we have insensibly drifted away.

The voice of nature speaking in us influences both our words and actions. We use the word "nature" in many different senses. "It was quite natural" (according to nature) "that I should do so and so under the circumstances" is a common expression, and of savage races, we say, that they are living in a state of nature; we picture them as unclothed or half-clothed at most, and yet amongst some races and peoples such as the Jains in India who are far removed from the savage state; the half-clothed—or even the absolutely unclothed human figure is used by them to represent their highest type of god—they term such, sky-clad.

Such a circumstance as that which I am about to relate—which occurred in our own civilized England about thirty years ago,

could hardly arise in these days of board schools and education for the masses; it is curious as exemplifying how easily and rapidly (even in a Christian country) man reverts to the savage condition.

At that time we had just gone to live in a small parish in Somersetshire, bordering on the Bristol Channel. Many of its inhabitants had been smugglers, indeed some were thought still to pursue that calling as they were without the visible means of subsistence. One household consisted of a married couple, who had then three or four children, the eldest about eight or nine years old, certainly not less. The man rented a small patch of land, which either did not pay, or else he was too lazy to work it, most probably the latter, as he might be constantly seen loafing about, doing nothing. The mother, therefore, had to come to the rescue, and assist to maintain her family by buying tiny chickens, fattening them up, and selling them when fit, at a small profit. When her children were very young, she used to dress them very early in the morning and put them under a hen-coop in order that they might not get into mischief whilst she was absent on her long wanderings—no doubt she returned too late at night too tired to do more than undress them and put them to bed. I was assured by the curate that when he first went to this parish (about a year previously) these children could not speak English, nor any other known language for that matter. They had invented a kind of gibberish, which they spoke to each other. Not many months before our arrival the two eldest (both girls) had been, with much difficulty, induced to attend the village school, and were becoming a little humanized, though I well recall one occasion, when their mother being ill, I wished to send her some kitchen physic, and had begged the schoolmistress to send these children to me when school was over, that they might take the soup back with them to their home. I was presently summoned to the cook's assistance, I found her at the back door firmly grasping the arm of the eldest girl, and on my appearance I was entreated to hold the child firmly lest she should escape. I had some difficulty in doing so, whilst the cook filled her panikin with the broth, and as soon as the little girl received it she stated off like a hunted deer. These children were as nearly in a wild state as any one can be who is brought up in a Christian

country by civilized (?) people. Their mother was a particularly well spoken nice woman.

I grieve to say, that at that time I was not much interested in the science of language, and did not take pains to discover whether their gibberish bore a resemblance either in words, in intonation, or in rhythm to any known language. I now mention it, in order that should the attention of any one be called to a similar case (though this seems hardly possible) the result of their tests and enquiries might assist to determine whether the suggestion which I have thrown out,—that the mind at rest—or the mind which has received few impressions, involuntarily harks back to ancient ancestral forms of language to find a mode of expressing itself.

*CUMULATIVE EVIDENCE OF
THE MANIFESTATIONS OF
AN INDIVIDUAL SPIRIT.*

JOHN E. B. PURDON, M. D.,
Of Trinity College, Dublin.

In the year 1871 I took up the study of modern spiritualism and the allied branches of natural science, which I have unremittingly prosecuted ever since, as I believe this to be essentially the work of the scientific physician.

In the fall of that year, my wife's sister, Mrs. Kate J. Wright, was visiting us at our home at Sandown, Isle of Wight, where I was in medical charge of the Military Hospital. This lady's visit extended through the winter and up to the beginning of April, at which time she returned to her own home in the west of Ireland. She was suffering from pulmonary consumption and being to some extent interested in my researches, she said on one occasion that if it were possible, she would endeavor to come back for our own satisfaction in the event of her death.

Our beloved sister, who was beautiful both in body and in spirit, took her place among the departed on the 28th of October of the same year (1872). One week after consigning her earthly remains to the grave, my wife and I were in London at the home of our kin and intimate friend Mrs. Cook, mother of Miss Florence Cook, then in the development of her wonderful mediumistic power. We had a seance at which Mrs. Bassett, at the time a well known London medium, was also present. During the seance

I had evidence, to me, of the presence of an intelligent being who acted just as our sister would have acted, had she really been there: my ears were pulled and petted in the same manner as they used to be when she was alive. After so many years I do not remember the particulars of that dark seance very distinctly, but I have a most vivid remembrance of the fact that a lot of nonsense was rapped out through Mrs. Bassett, which my present experience shows me was due to the (I presume) involuntary workings of that lady's own brain; for she made our sister say, or imply that she was acquainted with my father, the fact being that Mrs. Wright had never met him, whereas Mrs. Bassett had just returned from Dublin where she had met my father at the home of a friend who was interested in spiritualism. I am now better able to judge than I was fourteen years ago that such very natural blundering on the part of a medium, proves nothing against the individuality of a communicating spirit in the face of more positive evidence. During the same week I arranged with Mrs. Jennie Holmes, who was then in London for a seance, my wife and I in company with Mr. Fabian Daw, Miss Florence Cook and others whose names I have forgotten. At that time the materialization of faces was the only stage to which mediums had developed, and at this seance we had the pleasure of witnessing some very remarkable manifestations. Several faces appeared at the opening of an improvised cabinet, and when one particular face appeared I recognized it at once, for the light was quite sufficient and our sister was too handsome to have her face easily imitated. I did not say anything to my wife who sat beside me when the face first appeared, but she also instantly recognized it. After the seance I remarked: I do not say that was our sister's spirit, but if it were possible for her to manifest her presence, that would be the appearance she would present. In fact, in a cautious way I acknowledged that I had seen what I had hitherto known as *her* face. I have always in a matter of such extreme importance as the acknowledgement of the individuality of the departed, been very cautious; for here rests the whole value of modern spiritualism, physical science and extension of physical law, to embrace the large issues cannot help us.

The individuality of the living as well as

that of the dead is a question which calls for the criteria of metaphysics or of common sense, according to the taste or mental bias of the questioner. I profess to be able to follow the physical and the physiological side of spiritualism, but touching the metaphysics of spiritualism I cannot but be cautious, seeing that even in this life where men can stand up face to face in permanent communication with each other, it is almost impossible to get two who agree on any one point of purely speculative interest. I am inclined to think that the great portion of the individuality of the manifesting intelligence is best determined by the common sense of intelligent men who are well educated but who keep clear of metaphysical subtleties regarding the nature of the soul.

Now turn to the secondary evidence regarding the appearance of the same person. In the month of November following Mrs. Wright's decease, we had a visit from a friend, Captain John Blunt of the 102d Fusiliers, at that time stationed in the Isle of Wight, part of the regiment being in Sandown Fort, and under my medical charge. He called to inform us of an extraordinary occurrence that had just happened to himself and wife. While returning from a walk by the sea cliffs, walking arm in arm along the path a few feet from the edge of the cliff, simultaneously they both noticed a lady coming toward them, whom they observed very critically, remarking that she was a stranger. Captain Blunt moved aside to let the lady pass, and in so doing noticed the lovely profile of her face; she passed them and as they turned to look after her, she had vanished. Curious to see where she had gone they walked back to the stile they had just passed, inquired of a man who was at work in the field if he had seen any one, to which he replied, "no one but yourselves." They then remembered the peculiar gliding motion, unlike ordinary walking, with which the lady had passed them, and concluded they had seen an apparition. Captain Blunt described the lady as dressed in a small round sealskin hat and a gray muffle shawl with a black border and fringe, worn square and not diagonally in shawl fashion. On hearing his extraordinary story I simply remarked, "Would you know the shawl if you saw it?" He replied, "I certainly would." I went at once into the next room, took the shawl of our late sister, returned,

placed it on the back of a chair, Captain Blunt being engaged at the time looking into a photograph album, and did not observe what I was doing. Laying down the album shortly his eye caught the shawl when he became greatly agitated, and exclaimed, "That is the shawl the lady wore." Wrapping the shawl up I returned with him to his own house, his wife repeated the same story, confirming the captain's report in all particulars. I then produced the shawl, which she recognized as similar to the one worn by the apparition.

I would here state that this cliff walk was a favorite with our sister, and that she and I had daily walked it for months. There was a sheer fall of about 100 feet on one side, and an open field without cover on the other. I had been consulted by Captain Blunt, who knew nothing about spiritualism and therefore very anxious regarding his wife some months previous to the above experience, and my answer as a professional expert, after hearing his whole story was, "your wife is perhaps one of the best clairvoyants in England." Neither Captain Blunt nor his wife had ever seen our sister, my wife being in Ireland when their detachment arrived to occupy Sandown Fort, had but recently made their acquaintance. Our subsequent intimate acquaintance with Captain and Mrs. Blunt showed them to be very high-minded and trustworthy persons. When I last had the pleasure of hearing from them they were residing at Illfracombe in Devonshire.

In the year 1874, while at Secunderabad, India, we had further experience of what is generally regarded as the manifestation of the presence of a departed spirit, from one of my patients, Mrs. Welsh of the 107th regiment, whose case I was studying with the view of tracing the relations of hysterical vision to the clairvoyant faculty. This woman who was doing some lace work for my wife saw repeatedly a lady, whom she accurately described and whom she identified as our sister by selecting three different photographs from our albums. She did not know anything of our sister's history, and strange to say recognized her by her hands before she traced the likeness of the face in the photograph to that of the apparition.

NOTHING great was ever achieved without enthusiasm. The way of life is wonderful ; it is by abandonment.—*Emerson.*

MIND OR MACHINE.

A. N. WATERMAN.

A machine does not think ; it has no will of its own ; if out of order, it has no thought as to the cause ; nor does it ever indulge in introspection or by ratiocination endeavor to learn from whence it came, what it is and what is its destiny ; at least, this is the case with such machines as man has thus far been able to make.

Man does these things ; nevertheless two noted schools of philosophy who agree in nothing else, are in accord in their conclusion that mentally man is a machine, without will, wish, thought, judgment or action of his own.

Calvinists and materialists, the faithful and the faithless, those to whom God is everything and those who deny his existence, stand upon this common platform ; extremes have met and the respective battle cries of "predestination" and "invariable law", of these factions, mean one and the same thing. The Calvinist insists that all things are foreknown to God, and being thus foreknown are predestined. If this is so, then the judgments, conclusions, opinions of mankind are foreknown and predestined with everything else. If all things are foreknown or predestined, then the bent of mind, study, reflection, judgment and conclusion by which some believe one thing and some another, are fixed from all eternity and no one can have any reason for thinking his judgement correct but can only say it was predestined that I should believe this and therefore I do, my brother believes the contrary, because it was predestined he should. The materialists laugh at this reasoning, and then say, "Every effect has a cause, and every cause has a natural and inevitable effect, the reign of law is universal and unending ; all things have been evolved in an orderly and progressive manner and whatever is, is because as no new thing has or can be introduced into the universe and there can be no change in its laws, it is impossible things should be otherwise than as they are." From this it follows that it is impossible that materialists should have opinions other than those they are in and equally impossible that Calvinists should have failed to believe in predestination.

In obedience to eternal and unchanging law, opinions have arisen and reasons for them have seemed good.

All things, according to both Calvinists and materialists, are fixed and there is nothing for anyone to do except to take things as they come.

Mind in any proper sense, is a thing which, according to both materialists and Calvinists does not exist, and we are physically and mentally mere machines.

THE CORRELATION BETWEEN MENTAL WORK AND PHYSICAL FORCE.

PROFESSOR ARCHIBALD CUTHBERTSON.

Concluded.

If there must be a sufficient supply of nerve force on demand, then a second correlation is that there must be a sufficient time set apart each day during which this force is generated and gathered. It does not appear to be definitely known how this wonderful power is got, but we do know that people who work a proper time every twenty-four hours with the body have the necessary amount of force, and those who do not have not. Then, after a few day's ordinary toil, one being wearied goes to sleep, and the following morning is quite strong. Hence, another relation is that there must be, each day, a sufficient time allowed for gathering bodily force. A third correlation about force is that there must be sufficient material out of which force is generated. This also is not very well understood, but it appears that those who have the best muscular tissue and use it properly have the best supply of bodily force.

A fourth important correlation of force is, that it must be regulated according to age, sex, constitution, etc. People who are old can sit and think much longer than young people can, without injuring the bodily health. When the body is beginning to wear down, rather than built up, less stimulus is required and consequently less activity. Hence people advanced in life may sit and study a long time without bodily injury. This appears to be quite natural and necessary, for the old person having passed through a number of years has gathered the material out of which useful experience is made, and is thus prepared to sit quietly and reflect, and as the ancient elders did, give advice in the gate. The state of the body during advanced age admits of much more thought than in younger years, because there are scarcely any bodily feelings arising by which the

mind might be disturbed: thus thinking can be carried on with less interruption.

Sex: While the average young lady of the modern American city ought to be much more active than she is, yet it is a fact that woman can be healthy with much less bodily activity than is required for men. Apparently children of both sexes require to be treated as to the amount of bodily activity, nearly equally, but with matured women the case is different. Man appears to get his development from activity; woman from womanhood and motherhood with the activity necessary for either of these.

Disposition or Constitution: This is an important condition respecting the amount of energy required, because any active person will require to generate and secrete much more than a quiet acting person will. Dickens and Carlyle are good examples of this. Carlyle was from a very active, hard-working race and thus inherited a disposition and bodily constitution which required that he should be very active in body. Charles Dickens was the same, and did a Herculean amount of walking, which he found to be the means by which he could keep his mental faculties working, for thus, the body was able to attend to itself and leave the mind undisturbed.

The time comes, however, when valuable work must be put into manuscript form, hence new care is required so that the body will be healthy while engaged in the sedentary task of writing, for the old difficulties arise about keeping the body healthy while inactive. One may think vigorously, the body being, the while, very active, and yet there would not be any injury to the body by such thinking. Again one might sit idle and not do any thinking, yet have trouble in the head, and similar feelings to those experienced by thinkers.

Now, it may be noticed that we have been careful not to speak of brain in connection with mental work, for we do not believe that the brain is at all engaged in cogitative process. Many learned men speak of brain work and mental work as being synonymous, but there does not appear to be any psychological evidence for such an interchange. We believe that much more than a nerve is required to produce even feeling, for there are a great many nerve impressions which never rise to even feelings. Herbert Spencer says, in his "Data of Ethics," that "Mind is feeling and the relations amongst feelings." But a progressive thinker can easily see that this is a

definition of, not mind, but knowledge which is the product of mind. What the psychologist wishes to know is what relates to feelings? and to this there is no answer by Herbert Spencer's school, for when such a question is put to them they can only do as does the ostrich, that is, hide their heads in the sand. It would be just as true to say that a living human body, or stomach, is "bread, butter, potatoes, pork, etc. and the relations amongst these." The body, by its various digestive and assimilating systems can use food for its own up-building, but these are *not the living body into which they are put*.

Then there is a misleading 'experience amongst authors that their minds are very productive when in a highly wrought up nervous condition. By this means emotional and imaginative matter may be produced, but the cogitative value of substantial, vigorous, calm thought will be entirely lacking. The value of literary and intellectual production should be tested by, whether they are the effervescence of emotional irritation or the product of logical thinking. Much of the memorizing in even mathematical formula and mental philosophy in psychological principles can be done while the nervous system is strung to its most tense stretch, but this is the only possible means of keeping the violated organs of the body from demanding an instantaneous cessation of the injurious course which has been carried on too long. The real truth is known when the strain is taken off and the collapse comes. But cause any such mental worker to turn from the task of acquiring and begin to produce anything original which will be of value, this would show how much mental vigor any one possesses while in this condition. We do not know of any two processes farther removed from each other than mental acquiring *versus* producing.

There is a general belief that large brains indicate superior intellectual powers. But this is quite erroneous for all that large brains do is to give power by which the body may continue to perform its own functions while the mind is occupied with its work. If physiological scientists have demonstrated any fact, respecting nerve matter, it appears to be that the more nerve matter any animal organism possesses in relation to the amount of muscular tissue, the greater will be the bodily durability of the animal i. e. in the human body the

larger the brain the greater the physical durability. Hence, the better able will the body be to live while the mind is occupied with thinking, and this is the great correlation between physical force and mental work.

WHAT WAS IT.

PIERCE BURTON.

It is not clear how circumstances, similar to the following, can become subjects for scientific investigation, as but one person is a party to them, and he is unable to *prove* it to another person. I presume, however, that this case has many parallels which would make interesting reading.

One night, some years ago, I had been dreaming a not uncommon dream, in which appeared a landscape, consisting of fields, roads, trees and the like. After awaking, I asked myself the question, "Where was that landscape?" I answering myself readily, "It was in my own mind." I then asked, "suppose the scene had been materialized where would it have been?" And again I answered, "Its location could not have been changed, it would still have been in myself. Then there came, without any effort or thought on my part, words which seemed to be printed on my "innermost conscious with soft word-types, one word at a time as follows; 'Creation is God's thought materialized.'" I was startled and surprised not so much at the idea conveyed as the method used. Here appeared what would seem to be an intelligence within me, yet distinct from mine, with power to impress on my mind thoughts and words not my own. I have never had a similar experience, although I have often since tried to get it.

This one circumstance would be of no value in a scientific investigation, for the investigation would readily explain it as an hallucination,—a dream; but I would like others who have had similar experiences, give them in MIND IN NATURE, which seems to be the appropriate place for them.

I do not pretend to say where those words came from, but think that any one who has had a similar experience can readily understand how the ancient prophets could say, "The word of the Lord came unto me saying," and "Thus saith the Lord," and hundreds of other things called revelations, including not only those mentioned in the Bible, but the "Inward Voice" of Swedenborg, and others.

Not long ago a preacher delivered a sermon from the text found in the prayer of Jesus for his disciples "Sanctify them through thy truth; thy word is truth." His sermon was on the sanctifying power of the Bible of which he considered his text a proof. Was not the minister mistaken in thinking that Jesus referred to a book which then had no existence? I imagined that I could understand what was meant by the text, for certainly nothing could have such sanctifying influence over the life of any man as a voice within him, but not of him, speaking to him.

The thought conveyed in the words mentioned, as coming to me, is of course not new in the world, it being substantially the same as held by a number, perhaps most philosophers. But can those who have had similar experiences explain what they were and whence they came?

Aurora, Ill.

A FAITH CURE.

On the 16th day of April, 1883, I fell down five steps on to a hard gravel walk and sprained, twisted and bruised my ankle and foot very badly. A physician was called. It was swollen so much that it was difficult to determine the extent of the injury. He treated it with electricity and liniment several times. I sat with my foot and limb in a chair for several weeks suffering intensely—using liniments. It was badly swollen and black with bruises. The physician finally decided it to be a bad sprain, and said that nothing would do but rest. I remained as quiet as possible. Time went on and months passed by and I got no better, walking only a little about my room on crutches, repeatedly told that rest was the only remedy. Eight months had come and gone, and I still on my crutches with no decided improvement. I had read a book of Dr. Evans, of Boston, on mental cure which related how he had made a cure on an absent patient living a great distance from him, which suggested the idea to me that possibly I might be cured in the same way. I had heard of Dr. G. A. B., of Chicago, a magnetic healer and was induced to write to him. I inquired the nature of his treatments, if he could cure people living at a distance. He replied that he cured by the laying on of hands—that he believed God was as able now to cure the sick through human instrumentalities as in the days of Jesus and the Apostles, and re-

ferred me to an example of Jesus curing one at a distance. He assured me that if I wished to be cured, and had faith, that it should be done according to my faith. I stated my case to him and told him my faith in God was unlimited. That I was a lady 63 years old—had been on crutches eight months—that my foot and ankle was badly swollen, and that my physician pronounced it a sprain and that I wanted him to cure me. He assured me if I would observe conditions with him I should be cured although I had never seen him and he then living two hundred miles away from me.

He directed me to retire at nine o'clock every evening—to place my mind on him and pray to God for one hour that I might be healed. He said he would retire at nine o'clock every evening and place his mind on me and pray to God one hour that I might be healed. The evening and hour was appointed to commence the treatment. I retired accordingly with my sore, swollen foot and ankle. I found it very difficult to place my mind on a man I had never seen. I prayed with faith in God that I would be healed. I arose in the morning greatly relieved of the soreness, and as I rubbed it I found the swelling had gone down, but one of the bones of the instep was raised up about an inch above the rest, and as I gently rubbed, it took its place among the rest.

Each succeeding treatment I found relief, and when I had taken three treatments I threw away my crutches and walked. The whole limb and foot was weak but gradually became strong by use. Seventeen years before this I had received an injury in the same limb—a ruptured muscle about four inches above the inner ankle joint. The physician called it a muscle leading from the knee to the ball of the foot. I had worn a bandage on it most of the time since the injury to act as a compress, as it sometimes gave away in walking. I then wrote to Dr. ——— about this, asking him if he could cure this also. He replied: "Never mind, go on with the treatment, asking God to heal you," which I did until I had taken nine treatments. I had thrown away my crutches—was walking about our village happy, rejoicing and praising God and telling the people what he had done for me. My sprained ankle and foot and ruptured muscle was cured and I have been entirely free from pain, and am active in my foot and limb ever since.

Mrs. S. C. DeFrees.

ST. MARY'S, Ohio, June 22d, 1886

AN EXPERIMENT IN TELEPATHY.

OFFICE OF THE "HERALD OF HEALTH,"
New York, June 2, 1886.

EDITOR OF MIND IN NATURE:—

Dear Sir: In the June No. of *The Herald of Health* you will find an article entitled "An Experiment in Telepathy," by Dr. Adele Gleason.

The author, who reads your journal regularly, sent it to me, saying: If you do not care to publish it, or if it is not adapted to your journal, please send it to MIND IN NATURE.

I decided to publish it. Should you find part or all of it suited to your journal, you are quite welcome to use it.

Allow me to thank you for the bound volume for 1885. You are making a very sensible and thoughtful monthly; and I am glad to say, you do not allow correspondents to go very far off in balloons.

Yours very truly, M. L. HOLBROOK.

In October last, while conversing with a friend who saw visions, persons and landscapes appearing vividly before her, the question was asked, "Do you see into the other world? are these things simply unreal, or are they things and people at a distance seen by second sight?" My friend said she had often tried to settle this question, but had been unable to do so.

I proposed to her to institute a test to demonstrate, as I believed that these appearances were of real persons or things belonging to earth. My plan was that I should try voluntarily to appear, or cause a vision of myself to appear, to her at a distance. I soon went to a city 500 miles from where she lived, she not knowing where I went or how long I was to remain. I said nothing to any other person about the experiment I intended to make.

At intervals I endeavored to go to her mentally, but I never wrote to her, nor she to me, nor had we fixed any hour for the experiment. I made numberless unsuccessful efforts, though I did not know how nor what was the best way to proceed. The efforts of a child to fly by moving the arms would not have been more ridiculous or ineffective. I tried to put into practice the theories for Esoteric Buddhism by trying to project the supposed astral body, but no effect came, except profound exhaustion. The exercise of the will seemed to prevent the egress of that essence which should, as I supposed, pass from me and go to her.

I then conceived the idea of unwilling my own will, or of reducing myself to a negative state. But I concluded that I should have to go to India and sit twice seven years under the peepul tree and live on a diet of rice and water before I should be able to attain that condition, so I gave up this idea. I could not, however, forget the subject, as I had previously found that such a projection of my personality had appeared at a distance without volition, and thought that the problem was one I must some time solve.

Every form that the imagination can take mine took; I pictured the "recipient" vividly, and then thought of myself as with her, picturing forth the scene in its minutest details and then willing vigor-

ously, hoping that it might be realized, but there was no result. I also tried to yield myself up to a long mental journey on going to sleep, but without success.

One night I went to bed in a high fever consequent upon a sudden but slight indisposition. My mind was idly but nervously occupied by a great number of topics. Among other things I thought of a certain reception which I had to attend in a few days, of having no dress suitable for the occasion, but of one which I had at home and wished for. And then I wandered, by association of ideas, to think of a certain evening company which I had attended with the friend with whom I wished to try my experiment in telepathy. I thought of this idly, without volition, but as in fever the mind seems to cling to idle thoughts with great persistence, so these thoughts kept repeating themselves. I became weary of their persistence, yet could not escape them. I finally began to wonder why I could not appear to my friend, but did not try—only kept thinking of it.

Suddenly my body became slightly numb, my head felt light, my breathing became slow and loud, as when one goes to sleep. I had often been in a similar state. When I came out of it I lit the candle and looked at my watch. The next day I thought of the experience of the night as meaningless, and was ashamed of having considered a change of breathing as anything more than a premonition of going to sleep.

A few days after this experience I received a letter from my friend, forwarded from where she supposed I was, in which she stated that I had appeared to her on a certain evening, giving the time; that I wore a dress she had never seen before, but which she perfectly described; that I stood with my back to her and remained but a moment or two.

As I had not written to her of my efforts to appear to her, and as the opportunities of two months for guess-work or deception had elapsed I felt that my proof was as positive as I could desire. Not proof, however, of the outgoing of an astral body. Had I appeared to my friend as I was at the moment, in bed in my nightdress, the case would have simply paralleled many of which we have read; but my appearance in a dress that was 200 miles away, and which had never been seen by the percipient, forms proof of the best theory that has yet been produced by students of telepathy. It is the theory of thought-waves directly impinging upon one brain after being generated in another brain, producing a facsimile of the first thought on the second brain. The theory has arisen, as if in self-demonstration, in several minds. Dr. Holbrook first propounded it to me some years ago. It seemed no more improbable than the same theory in regard to light, heat, sound, etc.

That motion can be converted into heat and heat into light we know and can demonstrate; and this was always true, though for ages people did not formulate the law.

Mind-waves have fallen upon men's ears for ages, and yet the world did not know what mind was. Light does not seem to us a series of vibrations, and yet experiment has proved it to be just that.

We shall, I fear, never know what thought is. People are done with saying that the brain "secretes thought," and laugh at the idea; yet that some sort of chemical or other process goes on in a living brain when we think, no one disputes.

The ordinary way of passing thought from one mind to another is by sound or light waves. How the thought goes into these waves we do not know; but is it not probable that these waves are caused by vibrations in the brain substance?

Now accept the postulate that all these waves start from atomic or molecular vibrations in the brain, and that these waves might go directly from brain to brain, and look at the case in point. It fulfills the conditions of this theory and of no other.

A thought picture was complete and instantaneously transmitted from one mind into another, with consent of the thinker, but without real volitional effort, the recipient making no effort, but being in a passive state. The fever I suppose to have been an important factor in increasing the nerve tension, so that thought waves became more intense. How pathless through the distance could my will conduct these vibrations toward another brain?

I believe that some previous nerve "rapport" must be formed. I had told my friend I thought so, and had deliberately held her head in order that our nerves should be tuned in harmony, as two instruments must be that are to be played together.

I thought of many other persons that same evening, but did not appear to them.

It appears, also, when thought-waves are direct and of sufficient intensity they travel down the nerves, just as they may do when indirect, and set up the appropriate vibrations. In this case producing vision, the recipient saw me distinctly though she was in a darkened room. If the force of my thought-waves had been sufficient, and if I had thought some words instead of simply thinking my appearance, I see no reason why words should not have been repeated according to the same law in the recipient's brain and transmitted to her ear.

The recipient of the impression was not in a good state of health, having chronic hyperemia of the brain, which made it sufficiently sensitive to receive delicate impressions.

If this line of study could be pursued in a scientific, rather than credulous spirit, the causes of insanity, at least, might have light thrown upon them, and nervous diseases be accounted for, so-called spiritualism might be sifted of its errors, and that which is immortal in man might be better known before we cast off the mortal body.

IS DEATH WORTH DYING?

MR. FRANC B. WILKIE in an article in *The Chicago Times*, full of suggestive thought for both minister and layman, refers to the discussion of the question; Is life worth living? and changes its form by asking; Is death worth dying? From his reply we clip the following extracts.

A late article entitled "Growing Old" has attracted a good deal of attention from one class and another of thinkers and dreamers, but in which two are prominent. One of these points out faith as a remedy for the emotional disturbances which afflict some souls at the thought of an unknown and menacing future; and the other insists that death is the absolute end of existence. One supports a future constructed by the imagination and upheld by an imperial credulity; the other asserts that humanity, with all its functions, spiritual and mental, as well as bodily, ceases at the grave.

There has been much discussion over the question, Is life worth living? By an equally liberal use of words we may frame an inquiry something in the nature of the converse of the other, to the effect: Is death worth dying?

No emphatic, conclusive answer can ever be given to this question. Every element connected with its examination, its nature, even the existence of any sentient being beyond what is known as the mortal, is speculative, intangible, unknowable. Anything in the nature of exact demonstration relating to aught beyond the life of humanity has no existence; what is or seems to be there is the creation of hope, faith, desire. In any sense which can be recognized by logic, what may be beyond the veil between this and another life, has never, even through the tiniest aperture, been revealed to human vision. Such data as are relied on are assumed revelation, and, mainly in addition, the universal hope of humanity for an uninterrupted existence. Much is deduced from the belief of nearly all humanity in a future life, and still something more from an alleged cruelty which would exist were all men inspired with a desire which is dear, and yet which is without a possibility of realization.

Passing all evidence involving the truth or otherwise of a future existence, and omitting all considerations of nature's purposes, it will be curious, if nothing more, to glance over the views of mankind as to what will be brought them by death. In examining what is thus expected, something in the nature of an answer to the question: Is death worth dying? may be elicited. For the purposes of this article, it may be assumed for the time being that the varying hopes of humanity for immortality are well founded; this being done, the nature of the future asserted to exist by various peoples can be intelligently examined, and possibly then it may be answered as to whether the results enunciated are worth dying for.

After reviewing the various religious beliefs as to the future life he continues:

The religious beliefs referred to cover the cases of a majority of the human race, and are the compensations which human agencies offer for death. Apart from the domain of the religious systems is to be noted the cold materialism that recognizes death as the termination of man's existence and which, under the inspiration of the apostle of annihilation, Ingersoll, affects to find in this absolute effacement a substantial consolation. "It is rest!" say the believers in this brutal conclusion. "It is dreamless, undisturbed slumber!" they continue. "Rest," "dreamless slumber," is it? What rest is there when the tired sleeper never awakens to learn of this wonderful repose? What is rest but a freedom from toil during which the wearied frame gathers strength for renewed effort? The laborer sleeps through the night, and welcomes the breaking morning with satisfaction; the weariness of toil has gone, and a fresh vigor possesses his muscles and an inspiration born of the slumber of the night fills his soul, stimulates his courage and dwarfs the magnitude of the labor of the approaching day. This is rest. It is a renewing, an awakening to life, a reconciliation to its hardships. The rest of the materialist is the satiety of the gorged worm at the horrible feast of the banquet-hall of the grave, the total obliteration of the "sleeper."

When Antæus fell to earth, and lay on her motherly bosom, he gathered strength and in a little time

sprang to his feet with every muscle infused with earth-drawn power and veins rushing with the currents of health. This was rest. Had he remained there; had the scavengers of nature invaded him as he lay, and removed him by piecemeal; had the air absorbed him, and the earth drunk him up; had all these agencies combined to hasten his removal, to rid the vicinage of something too foul for endurance—would that have been rest?

True rest is an awakening to brighter prospects, a return to home, children, parents and all those who are loved. There is no compensation in a death which affords such rest as this of the materialist. Of all the rewards offered for dying this, and this dreamless slumber, is the most contemptible and inadequate. Rest! Insensate, lifeless, unawaking, hopeless condition! Never again the warm sunlight; never the exquisite consciousness of self; ended all the ambitions of life, unfulfilled all its noble intentions, gone forever a soul, a something, whatever its nature, which could measure the stellar spaces, which could love, could take a planet when a wilderness and cover it with palaces, plunging ships, highways of iron, and wring from nature the occult, and almost place its stethoscope over the beating heart of omnipotence—this wreck, this wretched profanation, this savage destruction is glibly termed rest? As well thus designate the condition of the buried Pompeiians, or the innocents slaughtered by the lecherous Herod, the Samaritan.

Scarcely more in other directions where awards for death are offered is the pessimist, pleased with the terms proffered or willing to accept them. There is something degrading in the conditions of that Brahman element which invites man to die that he may be born again solely, to be more readily tormented for the offenses of the life which he has just laid down. Even when the Brahman gives up his existence he is not conscious in his new life that he is suffering for the misdeeds of a former one. Now hog, then ignoble ass, again repellant snake, hated and shunned by all, he is slaughtered, beaten and overworked, or crushed by the heel of the son of the woman, and never knows that he is paying the penalty of a crime.

Buddhism, like the materialism of the scientists, is unfeeling and brutal in the composition and adjustments of its awards for dying. It offers death only as an escape from a life too intolerable to be endured. It has no suggestion of a hope that somewhere the humiliations, the ignoble sufferings of life may find an offset, as mariners, after a storm-tossed voyage, are compensated by a period of rest in some quiet port.

It does not even sugar the pill of its conclusions as do the materialists with the sweet substance termed rest; it distinctly and brutally says: "Die! Die, not to rest, but die to escape the torture of living! Die as the worn-out animal dies, because there is less suffering in annihilation than in existence!"

As to the awards which are presented, or rather which are promised, by the Mohammedan as the price to be paid for death, while repellant to civilized men on account of their sensuality, they yet thrill with a sensuous delight, and fill the souls of believers with a hope, a reliance known to no other faith. There is a tangibility in the rewards offered which prevent confusion; they are of a nature which appeals directly to the senses; there is no dispute among the teachers as to their character, and as little as to the time when they shall be given to the

faithful. The Moslem, when he comes to claim the award has long since learned that the moment he offers the sacrifice of his life, the compensation will be given him. The hours, the wonderful cities, the everlasting delights are waiting for him, and the moment he has laid down his body the payment is ready for delivery.

Exactly unlike this is the system of compensations offered by Christianity. The one is direct, unmistakable in its promises, the other vacillating and uncertain. He who presents himself to secure the rewards of death knows not just what they may be, or when they shall be delivered. It may be ten thousand centuries. He may sleep as unconscious as a stone for innumerable cycles; he pays his sacrifice with shuddering misgivings, with innumerable apprehensions of—he knows not what.

"All that he hath will a man give for his life." It is the only life of which he has any actual knowledge. It is of lives like his own that he reads in history, whose heroism and sacrifices he admires, whose virtues he reverences, and whose memory and graves he venerates. Of his own life are the woman he loves, the mother who cared for him, the children whom he labors for. So far as he knows, so far as he feels, so far as he loves, hopes, hates, dreams, this life is all in all.

It dawned dimly on him at first, but gradually developed into a wondrous fact of beauty, utility and enjoyment. There were tears, but the sunlight of comfort came and threw the rainbow of joy and promise, splendoring from horizon to horizon, athwart the sky of his soul. There have been sorrows, but often the consolations have been so sweet and the reparations so ample that the balance of enjoyment has been in his favor, and he has even been blessed in suffering.

There is no deception in this life. It is here; it is all about; it is no obscure revelation or hoary tradition. Its stars shine in reality, its sun pours forth a substantial warmth. Its moonlight silvers the earth with a visible radiance. The bright eyes of its daughters are reflected on organs of sense, the voices of its singers are heard by physical ears. In every soul are Hesperides whose golden fruit is palpable, and whose golden hair is no more myth than the rocks or the sunlight. There is enjoyment everywhere; in the virile frosts of winter, the lethargic languors of summer; in the orange groves and forests; in cities with their excitement, and in the hamlets with their tranquil existence. Action, labor, are everywhere available, and stimulate life into healthful excitement. Friendship binds to earth, and gives to life infinite attraction. Man with his energy, his genius, his ambition, his resources, is the equal of the gods, and by his achievements puts to shame the puny labors which once constituted the glory of the immortals.

In view of the grandeur of living, of its actualities its possibilities, is it worth dying to secure anything which is thus promised as a reward of death? Does it pay to die? Is there anything offered which is sufficiently certain of payment to warrant man in exchanging for it this wonderful human existence? In other words, as the situation is now presented, is death worth dying?

ALAS for the cripple, Practice, when it seeks to come up with the bird, Theory, which flies before it.—Emerson.

THE SINGULAR CASE OF MR. NATHAN BROWN.

The subjoined account of a peculiar misfortune is found in a private record compiled with care by a venerable gentleman of a former generation for his own recreation. What a treasure such a case would be considered by the experts and scientists of the present time! The words of the original are given as far as consistent with the necessary condensation.

My uncle, Nathan Brown, was by occupation a cooper. He followed the seas in that capacity from early life. He is said to have been uncommonly bright and active as a child, and bid fair to become a useful man. He was taken prisoner during the French war, in 1755, and was confined on a prison-ship at some port in the West Indies, where he was brought into great straits for food and the common comforts of life. These hardships probably laid the foundation for the troubles which followed him, by their effect upon his mind.

At about the age of twenty-one he fell into a condition which his family and many others ascribed to the influence of evil spirits under the operation of witchcraft. I do not believe we have any such beings as witches among us in these days, but in regard to my uncle his friends have either been most grossly deluded by their imagination, or they have seen some very unaccountable things, and various experiments they tried confirmed them in their opinion.

It is stated that on the first appearance of this malady, either from involuntary distortion of body, or some other unknown cause, my uncle's vestments would suddenly become unloosed as he was walking the street, his waistcoat, though buttoned from top to bottom, would without any apparent cause fly open. His limbs became strangely affected, all his motions of body were repeated and re-repeated numberless times. It was a frequent occurrence for him to retire to his room on Sabbath morning to dress for meeting, and to be unable to leave it for the day. After taking off his undergarment and preparing to replace it with another, he would labor in vain to effect his purpose, drawing the garment toward him and extending his arms to put it on, and then pushing it from him alternately for hours together, laboring so intensely as to be in a constant perspiration in mid-winter. After becoming exhausted in this way, and all the time refusing any assistance, he would recover his self-control at the going down of the sun, dress himself with little or no difficulty, and spend the evening with the family as cheerfully as if nothing had been the matter. In his later years he allowed assistance, and less time was taken up, though the difficulty was not removed.

His walking was attended with a like trouble. In the street, either alone or in company, he would suddenly stop as if an impassable barrier or yawning precipice were immediately before him, as if a line were drawn which he could not possibly cross, and he would stand in the same place, making violent efforts to go forward in vain, for a quarter of an hour. He usually declined any help, and if force was used to get him over the place, he was never satisfied until he had returned to it, even if hours and days intervened, then he went through his usual motions to "get fairly over it," stepping backward and forward again and again, till by a sudden spring, like leaping a ditch, he would pass on quickly until another barrier presented. These halts would occur

eight or ten times in the distance of half a mile, and detain him an hour or more. These obstacles appeared equally whether he walked under a burning sun, in a pouring rain or driving snow-storm, as well as in fine weather. If obliged to leave his course by a passing team or other cause, he would return immediately and take a new departure. I have witnessed his situation as above described perhaps hundreds of times, and walked with him. The arm of a friend who would exercise patience, and indulge him in some measure in his infirmity, was agreeable to him, and if rightly managed would sometimes accelerate his progress, while the interference of others was injurious.

All the motions of body and limbs partook of the same character, so every change of place and dress was avoided as much as possible when he was at home. He usually wore his hat in the house, and for years slept with it and his other clothing on.

He worked at his trade as sea-cooper, making regular voyages while in this condition, and gave satisfactory work, only requiring plenty of time.

In latter life he was employed in discharging cargoes, and usually was detailed to certain duty that required him to "hold on."

The same trouble affected his speech. He had readiness of thought a retentive memory, and a pleasing manner of expressing himself when not hampered by his infirmity. He was a favorite in his circle of friends and cronies, but they were obliged to exercise patience in listening to his talk. Nearly every sentence would be repeated several times, and he would often recall words that he seemed to have gotten well over, especially if he had been hurried or forced at all, and even occasionally had to begin the whole subject anew. He had a pleasant and familiar habit of taking one by the hand and holding fast while he talked, or rather made violent efforts to do so.

If he was relating anything he had heard, he would say, "he told me," "he told me," "he told me," from ten to twenty times, and after a while forced his way to the next sentence. If his listeners exhibited impatience, he would say with a smile, "I will tell you by and by," using many more words in apology than he could command on the main subject. In this there was no deficiency of intellect, no lack of distinctness of thought, nor want of words to use, nor natural impediment of speech, but the barrier, like that in the path.

One other peculiarity was his aversion to stepping on a painted floor particularly if the color was yellow, and for this reason he did not visit certain near relatives for years together.

He was known and beloved by his townsmen, and was very kind-hearted and especially fond of little children.

My uncle was himself inclined to ascribe his trouble to witchcraft, and had in mind the names of persons to whom he was disposed to impute the guilt of bringing this misery upon him; but as he reached the ripe age of seventy-eight years, and outlived all those individuals, their enmity must have been handed down to others through the agency of evil spirits, if that doctrine is accepted at all.—*Mary Winchester, in Phrenological Journal.*

CONSERVATISM makes no poetry, breathes no prayer, has no invention: it is all memory.—*Emerson.*

THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH.

In the *Religio-Philosophical Journal* of July 24 there is a severe arraignment of the American Society for Psychical Research, by some one who "speaks as one having authority." The editor of the above journal has, in several instances, charged that this Society entered the field of research too heavily handicapped by scientific cranks to properly investigate the psychical phenomena; but here we have a fearless champion of Psyche who boldly enters the lists with the following theses on his banner.

Preferring the general charge that you are not what you pretend to be, we specify:

1. That you know nothing of psychic science.
2. That you do not know how to conduct psychic research.
3. That you do not know what it is that you are in search of.
4. That you would not know a psychic result to be such if you reached it.
5. That you do not know how to judge the evidence upon which psychic phenomena rest.
6. That you do not know of anything really worth investigating in psychic science.
7. That you do not know how to learn and do not really want to be taught.

And yet you are pleased to style yourselves "The American Society for Psychical Research." We say to you, gentlemen, that being what you are, your very name is an insult to psychic science, and would be, were it known, a just cause of offense to hundreds of thousands who have reached that goal toward which you have resolutely turned your backs. In discussing the charges which we bring against you we shall take occasion to show you that you are not in the line of psychic evolution, but surely tending in the opposite direction. If you do not heed our warning, if you do not desist and turn to the rightabout before it is too late, every hope that you entertain will be frustrated, your every endeavor will yield you shame and confusion, your goal will prove to be the pillory of public opinion, and your first real lesson in psychic science will have been learned when psychic research into your own souls shows you what it is to be made a laughing-stock.

The real reason why you have made yourselves up into that singular conglomeration of ineffectuality which you now present to our wondering eyes as a spectacle to be admired, is not far to seek. The reason is compounded of vanity and cowardice. You are vain enough to suppose that the moment you bend your benign yet penetrating gaze upon a ghost he will be kind enough to vanish and relieve you of the incubus which his further presence would entail. And you are cowardly enough to be afraid of being called cranks if you admit to your number people who know about ghosts and other objects of psychic research. You prefer to guess cards and throw dice with your little machine in the parlor where all is safe and polite. You prefer, then, to sit in your study and cipher out the rest of your psychic researches. You prefer next to print your sage conclusions. And when your proceeding falls under the eye of some man or woman who, while you were thus amusing yourselves, was conducting some deli-

cate experiment in psychic science with perfect success, can you wonder to find yourself an object of merriment? Very probably you would not be seen in the company of the person who has just successfully exploited where you have signally failed; for that person's views you would entertain profound contempt; he or she would be for you a crank, and you would remain for yourself a scientist. Supposing, now, just for a little experiment in psychic science, you could prevail upon that person to be offensively candid in the expression of an opinion regarding yourselves. It would be a valuable lesson, conveying vast psychic nutriment for you, if you could digest and assimilate it. You might even make a salutary discovery if you persisted in such a course. You might discover, to your profound astonishment, that a great many people know a great deal more about psychic research than you do.

Not to protract our banter, let us be blunt now. Gentlemen of the Psychical Society, there are thousands of persons all about you who are competent to instruct you in that which you have yet to learn—the first principles—the very rudiments of psychic science, the alphabet of psychic research. Where are these people? Why, walk out on the street, anywhere, and right there, every twentieth person you meet will be one who can tell you more in a minute about psychic research than you have ciphered out since you have been a psychic society. Who are these people? These people, gentlemen, are the entire body of enlightened, progressive Spiritualists of America, whom you call cranks, and who know what they know, and who have found it out without your assistance, and who know what you do not know yet—that the cranks are your scientific selves—yes, your most respected selves, dear sirs, who have been caught napping, and have not quite opened your eyes yet, and cut a most ridiculous figure of hopeless anachronism.

The editor of the *Journal* places its columns at the service of the society to answer these charges, and says:

It is not impossible that the animus which seems to have moved the originators of the A. S. P. R. may give way to a more sensible course. The policy of the managers was no doubt honest, but rested upon assumptions of ignorance. Having grown wiser, as we hope, these gentlemen may have the manliness to admit their early mistakes and make a fresh start.

INTELLIGENCE OF THE ELEPHANT. — A horse which will promptly back at the word of command, or a dog that will bark or stand on its hind legs when told to do so, is considered quite accomplished; but in India any well-trained elephant, at a word or touch from his driver, who sits astride his neck, will "hand up," "kneel," "speak" (trumpet), "salaam" (salute with his trunk), stop, back, lie down, pull down an obstructing branch, gather fodder and "hand up" to his attendant, turn or lift a log, or drag it by taking its drag-rope between its teeth. He will also protect his attendants, or attack a common enemy with fury. I think I am safe in asserting that there are in India to-day scores of captive elephants who are capable of performing all the services enumerated above; but, of course, there are many which are not so intelligent. — *Hornaday's Two Years in the Jungle*, quoted by "The American Naturalist."

THE PATH.

The *St. John Globe* speaks as follows of this new journal and of MIND IN NATURE:

We have received three numbers of *The Path*, a "magazine devoted to the brotherhood of Humanity, Theosophy in America, and the Study of Occult Science, Philosophy and Aryan Literature." Its editor is William Q. Judge, and it is published under the direction of "The Aryan Theosophical Society of New York." We have carefully gone through the three numbers, and are forced to say that we do not get a very clear idea of the object of *The Path*. That it is in earnest is quite certain, and that it is learned appears to be certain too. Its mysticism and occultism and philosophy and symbolism are not to be easily mastered. One of its principal objects we gather to be "to investigate all systems of ethics and philosophy claiming to give hope to man," and especially that system taught by "our Aryan forefathers, philosophers and sages whose light is still shining brightly" although this is the age of darkness. Mr. Judge is a leading Theosophist, that famous brotherhood of which Col. Olcott and Madame Blavatsky are shining lights. The organ of the society is "The Theosophist," but it is published in India, and is not altogether suited for the whole of the American members. Hence *The Path*.

To the ordinary reader, taking up *The Path* for perusal is like going into some land where all the people, their habits, language actions and mode of life are entirely strange and very curious.

MIND IN NATURE for June is a very readable number of this curious journal. There is a wide difference between the methods and matter of this journal and those of that which we have referred to above. Theosophy is, we suppose, a habit of mind which MIND IN NATURE would enquire into.

SARCOGNOMY AND PSYCHOMETRY.

"*Therapeutic Sarcognomy*," a scientific exposition of the mysterious union of soul, brain and body.

"*Manual of Psychometry*," the dawn of a new civilization. Second edition.

Prof. James Rhodes Buchanan, the author of these two volumes, is the president of the College of Therapeutics in Boston, was one of the founders of the Eclectic System of medicine, some forty years ago, and Dean of the parent school of that movement at Cincinnati. His labors in that institution were summarized by the Rev. Dr. Strickland, the President of the Board of Trustees, who says: "No other member of the faculty did so much to extend its reputation, to liberalize its principles, to introduce women into the medical profession, and to bring medical ethics into closer harmony with the divine principle of the founder of Christianity." In reference to "Therapeutic Sarcognomy," Prof. Winterburn, of *The American Homeopathist*, says:

"Of the very highest importance in the healing art is a work just issued by the venerable Professor Buchanan. We have read the book from cover to cover with unabated attention, and it is replete with ideas, suggestions, practical hints, and conclusions of eminent value to every practitioner who is himself enough of a natural physician to appreciate and apply them. The word Sarcognomy was coined by Prof. Buchanan, in 1842, to express in a word the recognition of the relations existing between the body and the brain. He advances the idea that the

whole body is expressive; that the entire form is an embodiment of character; that each part of the evolving surface not only possesses a physiological characteristic, but psychological powers; that each portion of the cutaneous surface exercises, through the nervous system, a direct action upon some particular part of the brain; and that these facts, now for the first time properly elucidated, may be advantageously used in the treatment of disease. Having been cognizant of the very valuable and original work accomplished by Prof. Buchanan in physiology, and having seen him demonstrate many times on persons of all grades of intellectual and physical health the truths he here affirms, the subject has lost the sense of novelty to us, and is accepted as undoubtedly proven. But to the majority of physicians, these views, differing, as they do, radically from text-book knowledge and college instruction, will seem at first imaginative and fanciful. They will, however, stand the test of practical experience. They will repay study, and will add largely to the successful performance of professional service. No physician can afford to ignore the help proffered by this new philosophy. Upon the psychic function of the brain, Prof. Buchanan is the highest living authority. The leading idea of his philosophy is that life belongs to the soul, and not to the body. This is antagonistic to the views of most scientists of the day; but it nevertheless deserves consideration, and will ultimately find acceptance."

MIND IN NATURE.

One possessing the inspiration and courage to publish a magazine under such a title, cannot fail to edit it well, or to produce it in any style, other than the best of type, paper and press work. An original idea of subtle fineness demands, as a condition to its consent to being born, that it shall be cast in dies artistically suited to give it fitting expression. For this reason, MIND IN NATURE cannot be, without being artistic in body and mind.

The material of such a publication necessarily must be out of the usual, but it is not, as a sequence, without use or interest to the general reader.

To the medical profession it has a peculiar value. The science of medicine, the healing art, is the science of the restoration of life, of the transmission of life. The physician who studies the material form of life expression only, is but partially equipped for the duties of his profession. That the mastery of his science requires a study of the immaterial form of life expression—mind—as well as physical—body—is proven by the fact that mind condition must be considered as well as body condition, in any scientific treatment of a patient.

The multitude of publications treating of the body, which find a demand, attest the keenness with which research is carried on in that department of the science. It will be strange, indeed, if any less interest is shown in publications treating of the mind, especially as their number is few.

While the publisher of MIND IN NATURE is glad to send a sample copy to any address without charge, that his work may become known, it is hoped that every reader of this notice will at once venture \$1 in the enterprise, and thank its promoter for admitting him on such easy terms.—*The Physician's Magazine*.

WHAT is civilization? I answer, the power of good women.—*Emerson*.

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MIND IN NATURE

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Persons receiving a sample copy of "MIND IN NATURE" will please send their subscription for one year, and then hand the sample copy to some friend and bid him do likewise.

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MIND IN NATURE.—2.

REV. OLIVER H. P. SMITH.

What is a thought? In order to gain, if possible, some light on this question, let me ask; "What is Mind?" It is defined to be, "the intellectual faculty; the understanding; the power that conceives, judges, or reasons; also the entire spiritual nature; the soul." Hamilton says: "What we mean by *mind* is simply that which perceives, thinks, feels, wills, and desires." These definitions convey, of course, no information as to what Mind *is*, but merely name some of its functions, some of the modes in which Mind *does* or *acts*. Thus we face a vast problem. And it seems all the more difficult of solution from the consideration that none of the senses can be employed in its investigation. Unlike Matter, the hand can not weigh it, the eye can not recognize it. While the mental act is apprehended through its effects, the actor stands in a dim region where foot can not tread, nor eye penetrate. And yet is not this problem as easy of solution as any? Not easy, but as easy as *any*! Is any mystery less a mystery than another? I gaze upon the glittering dew-drop, resting on a folded flower at night, and wonder at the law, in obedience to which the scattered particles of mist—a given number, no more, no less—have flown toward a common center; wonder that there are dew-drops *and* dew-drops, instead of one vast globe of water weighing billions of tons, and crushing a world. Then I lift my eyes and behold the world-drop glittering on the blue lotos-field of Night, and a great wonder arises within me, as I vainly try to comprehend the law by which the atoms of matter—a given number, no more, no less—have grouped themselves around a common center,—a great wonder that there are stars *and* stars—world *and* world, instead of one vast world to whose center all the atoms in the universe had flown. And what constitutes a center, either of dew-drop or world?

A *center* is defined to be "a point equally distant from the extremities of a line, figure, or body; the middle point or place of anything." Or, "a point of concentration; the nucleus around which things are gathered; as, a *center* of attraction." But a mathematical *point* is "that which has neither length, breadth, nor thickness;" "that which has neither magnitude nor parts," that, then, which is only an *idea*; and, being

an idea, is a mental product, and not a form of matter; for matter is defined as that which *has* length, breadth, and thickness—magnitude and parts. And the mystery of the Dew-drop is not surpassed by the mystery of the Star; for each is a living world, whose beating heart is an idea! Thus, if we would discover the Reality of matter, asserting its existence in the world of Sense and to sense, we must first discover the reality of the immaterial powers and conditions by virtue of which matter is, in the unnumbered forms which it assumes. So we see that the senses, far from affording us means for solving the problems of Matter, only give us the proof that matter exists, and assure us of the mode of that existence.

But Sense is only perception, or knowledge of the exterior world *by means* of the bodily organs. What then, perceives? Not the material body, but the immaterial Mind, which, through its avenues, the bodily organs, is cognizant of that which is not itself—of Matter. But it knows, thus, not *matter*, but only the *ideas* of matter; so that, when we think of Matter as open to the tests of the senses, and therefore presenting less difficult problems than Mind, we deceive ourselves with the practical assumption that the senses are, themselves, and *in* themselves, a tribunal distinct from, and of higher authority, than Mind. This uncritical view is the foundation of the so-called "Positivism," which so many profess.

But, while the senses afford testimony of the existence of an outer world of matter, to what is that testimony addressed? To CONSCIOUSNESS. And let a man be stricken with blindness—let the sense through which he had apprehended color, form, and relation be rendered inoperative, yet the *consciousness*, the absolute assurance of these verities will remain to the end of life; and any attempt on the part of another to convince him that, because he is now blind, therefore there is no color in the world, will be a failure. Thus Consciousness is the ultimate tribunal: and he who will dispute its authority must deny his own existence; for this is the only proof that he exists—he is *conscious*. "I think, therefore I am!" There can be no higher argument. And, if I deny the reality of anything of which my *senses* do not assure me, and solely on that ground, I must deny also, the authority of that consciousness which assures me *that I deny*!

The fundamental conditions of sense-experience are certain modes of consciousness which can not themselves be subjected to the tests of sense. It is an axiomatic proposition that, A tree can not be both a tree and *not* a tree. Now it is impossible for any man to find a demonstration that shall *sensibly* convince him of this truth. For, when I look upon a tree, my *senses*, alone, bear evidence to but the single fact that this is a tree; but they afford no proof that it is *impossible* for it to be not a tree. This certainty rests in the constitution of the knowing mind; for, if I am asked, *Why* can not a tree be both a tree and *not* a tree? I can give no answer other than that the *laws of mind* forbid it—declare it an impossibility. If Mind were but “a mode of motion,” it would assert only, that as yet no tree has been apprehended which was at the same time not a tree. It would not utter the dictum that in no part of the Universe can there be a tree which is not a tree. John Stuart Mill was true to the logic of his philosophy when he asserted that he could conceive that, in some other world, two and three might be other than five. But, while he could conceive of such a possibility *as an abstract possibility*, the thing itself is, in this world, inconceivable. And note the fact that the *real* concept entertained by Mr. Mill, was, not any number other than five constituted by the addition of two and three, but, *another world!*

Thus is the Empire of Sense ruled as with a rod of iron, by the Monarch, Mind; all its forms being apprehended and marshalled in order and system by this supreme Arbiter, who imposes upon it Laws deriving their sole authority from a source to be invaded by no mortal tread.

The consciousness that asserts, upon the evidence of sense, a dew-drop, a world, asserts also, in utter absence of sense-evidence, a *center* to the dew-drop, to the world. But, as I have already said, this center must be a *point*, without length, breadth, or thickness; because, did it possess these characteristics, it would be a form of matter, and must itself have a center. Thus by the last analysis, we arrive at an immaterial, yet a Real, center. Not a *thing*, in the common acceptation of the term, but a *mathematical point*—an Idea—a Thought. Yet it is this Thought which has potency to draw and arrange around itself sufficient matter to form a globe of the given size and density; for, otherwise, we are driven to

dispute the universal evidence of the senses, and assume that matter is *not* inert, and *is* possessed of will, in obedience to which, a given number of atoms, in whom, and in each of whom this will resides, collect themselves at some point previously determined, and there arrange themselves in an order also previously determined! In this case, Matter is Mind; and thus the material Universe is instinct with Life, Will and Energy. And thus the Forms of our experience are manifestations of mind-energy—are Thoughts! Therefore, from either standpoint we are forced to the conclusion that it is *Will* which directs the grouping of atoms in such forms, densities and, relations as constitute the world—the Universe in which we dwell.

And, as Will compels the aggregation of a given number of atoms into a given Form, what but Will operates to prevent the coalescence of all the atoms in the Universe into *one* absolutely dense lump? For that which can say to the atoms, Come! can also say to the superfluous atoms, those which would increase the sphere or other material form beyond its required size and density, Stay! So the dew-drops lie upon the meadows in countless millions, yet never touch each other. So the stars hang in the blue deeps, and yet are separated by trackless wastes of Night. So mountain, ocean, river, tree and flower—all the unnumbered shapes which appeal to human sense—so sunlight and the ether which bears it, maintain ever their identities—listen ever to the Voice which says, Hitherto shalt thou come, but no farther.

What is Matter? We may never know its Reality, but only apprehend its manifestations. But we *may* ponder the sublime utterance of modern Metaphysics in regard to Matter—“A form of Divine Energy.

What is Thought? Its Reality too, we may never know, but we *may* recognize it as that Divine Energy.

HYPNOTISM IN LABOR.—Prof. Braun, of the Maternity Hospital, Vienna, reports the great advantage, in prolonged labor, of the trance. Not only was pain subdued but hemorrhage arrested, vascular tension through nervous irritation being relieved. Dr. Holbrook, of New York, reports another case of the same beneficent use of the trance in labor. Dr. C. L. Dana says the use of bromides in epilepsy leaves the patients worse in many cases, “while half are kept in a condition of repulsive habitude simply to avoid having a few more convulsive attacks monthly.” The way is clearly open for the more sure and healthful use of hypnotism in many such neuroses.

*THE NOURISHMENT AND
GROWTH OF THE SOUL.*

A. E. SMALL, A.M., M.D.

"Were I so tall as to reach the poll,
And grasp the ocean in my span,
I will be measured by my soul,
The mind, is the measure of the man."

—Watts.

"First, that which is natural and afterwards that which is spiritual," is a law of divine order. In the golden morn of human existence, no outward influences are suffered to intrude, to mar the work of infinite wisdom in fashioning the rudimentary structure of the corporeal body. In that sacred chamber where independent viability begins, the embryo is nourished maternally, while the pure unsullied work of infinite wisdom in striking faculties to ultimately meet congenial spheres in the outer world, is being perfected. Until the hour of birth the foetal lungs rest in a quiet slumber. All of which is evidently prophetic of a new era in human life,—a birth into the world without, where an apparent reverse order takes place. The five special senses convey to the sensorium from the outer surroundings, light for the eye, sounds for the ear, odors for the sense of smell, sweet flavors for the taste and pleasure or pain for the sense of touch. The lungs now become filled with air and respond with cries. All of which must be tributary to a merely corporeal existence, which, in fact, is the tenement for the infantile soul, which fills it in every part.

In order to promote the growth, both of the body and soul, a perpetual supply of food is requisite; hence, from earliest infancy two kinds are essential in meeting out nourishment for promoting development and growth; that for the body is material—that for the soul is substantial.

That required for the corporeal system is first taken into the mouth, or inhaled from the atmosphere, and is gradually prepared for the more interior organs, which carry on the work of preparation, from a less to a greater degree of purity, until it becomes pure blood, which contains all the elements for nourishing the various tissues that enter into the structure of the corporeal body. Thus from the infant soul which is a constant recipient of life from the Creator, the material body and all its organic functions become endowed with vitality which carries on the process of nourishment and growth. At the same time the soul is dependent on

substantial nourishment for its development in the body. As material food is made to undergo a variety of changes after being received by the mouth, before it becomes purified sufficiently to enter into a composite portion of the blood, and thus to impart of its substance to build up the various tissues, and thus to become united to life with the body, as a permanent accretion, it reveals the corresponding process which substantial or spiritual food undergoes before it becomes a part of the organic structure of the soul.

The soul is a perfectly organized receptacle of life; but for promoting its development it must receive substantial nourishment from birth. It dwells in every part of the material body, and has corresponding endowments for converting substantial or spiritual food into its own economy.

As the newly born infant instinctively clings to its mother's breast, and imbibes its first nourishment from her mammary glands, the infant soul awakes at the affectionate sound of the mother's voice, or the caresses of its nurse, and begins to exhibit signs of intelligence. It is fed and nourished by the soothing notes of affection and lullaby notes from day to day, until it manifests signs of intelligence in response to the vigilant care and protection of its mother, while yet helpless and dependant.

As the simplest substantial food is thus imbibed as the earliest pap for the soul, it passes to the organic functions thereof and contributes to its growth in the little corporeal system in which it dwells, and fills with vitality, and during the first or irresponsible period of infancy while appropriate food is furnished for the corporeal nourishment of the child, its little soul imbibes from numerous sources that which gradually develops into intelligence. Thus, day after day, the living soul which inhabits or dwells in and vivifies the corporeal body is substantially fed and nourished, as a perfectly organized receptacle of life which rules and governs the corporeal system as its instrument.

As the period of infancy advances, a progressive change of food is required for body and soul, the latter nourished by its appropriate food acquires vigor, and expands from day to day, while its quickening influence contributes to the development of additional faculties in the corporeal tenement and a craving for stronger material food.

It is during this infantile period that the spirit, or soul, acquires nourishment constantly, from the guardian nursery on earth and from their angels "*which do always behold the face of their Father in heaven.*"

When the soul in any stage of its growth, subsists on that which is innocent and good, the health of the soul and body is secured. All diseases originate in the mind or spirit. It must be seen therefore that any and all efforts to develop mental precociousness must be of an innocent quality, or otherwise that which is poisonous may enter the spiritual circulation and convey lethal influences into every part of the tenement in which the soul or spirit resides. This is true in every advance stage of life, both before and after the period when the child can walk and talk.

The first seven years of a child's life is termed by physiologists the first period of infancy, and during this period those entrusted with the child are wholly responsible for its material and substantial food, worked up into the development of its body and soul, and now a birth into the second period of infancy involves the idea of government and discipline. From the age of seven to fourteen years, children require constant disciplinary training; they are prone to be wilful, and need the guidance of mature judgment in parental authority. For children at this tender age improperly governed will run into selfish gratifications, alike detrimental to soul and body. The meat and drink for their souls must necessarily consist in doing the will of parents and guardians, to receive instruction in all that concerns their present and future good from them and their teachers. During this period correct principles are to be instilled into the young and susceptible soul for governing its conduct, and it is the duty of parents to require a faithful observance of them. After the completion of this period the growth of the soul and body apparently require a new birth, into a responsibility of self compulsion.

If correct principles from which correct actions can be done, have been carefully impressed on and instilled, even to imbibition into the mind, then self government and self compulsion to observe these principles become requisite to provide for the healthy nourishment and growth of the soul; and under good spiritual influences a wise protection is provided.

But, if at this period, inclination is at

variance with duty, and consent is given to that which is, at variance with correct principles, then disease of the soul, and thence of the body ensues, and opens the door for the influx of malignant spiritual influences, which infest the soul and aggravate the physical sufferings. How shall the physical pain and distress be relieved? The best of physical remedies must be such as to create a plane calculated to absorb malignities and thus relieve the sufferer. The use of poisons as remedies for the relief of bodily disease and pain is to create a sphere of their own, more congenial to the malignant spirits, which flow into and aggravate disease and pain of the body. That hereditary tendencies to disorders of the soul, and thence of the body, are the common lot of all is manifestly true, and to hold in check the hereditary proclivities, and prevent the acquirement of additional evils, voluntary self denial and self compulsion to obey correct precepts, are to be enjoined even if the struggle is severe, and the warfare between inclination and duty renders the triumph difficult, yet through the agency of good spirits it may be accomplished, and the evil spirits with their lethal influence will be compelled to retire.

The meat and drink which nourish and promote the growth of the soul consist in voluntary submission to the government of those heaven born principles, which education and discipline have instilled into the mind. This is the preparation for further advancement. These principles must be brought into the activities of life.

From the age of fourteen years to the period of adult life, the soul as well as the body which it inhabits, must be actively employed in useful labors, or otherwise both will languish, for active exercise of the mind and body is indispensable in providing for the vigorous growth and development of the faculties of the soul, which dwell in the body as their instrument for executing useful ministrations while in the world, and here it may be restated that the soul is a perfectly organized human form, independent of the material body in which it dwells in every part, and vivifies during earthly existence. The material body, nevertheless, is a type of the soul, its intricate organization, the various functions concerned in its nutrition and growth, typify by analogy and correspondence, that which takes place substantially and perpetually in the soul. It will be seen therefore,

that physical exercise in useful employment promotes the health of the body, while intellectual exercise and ministrations are held in perpetual contribution to the health and maintenance of the soul. While yet inhabiting the earthly tabernacle and imparting thereto an apparent vitality, the soul lives in the spiritual world, or world of causes, while the body is in the world of effects.

When there is a birth into the age of individual responsibility, the soul expands and becomes subject to the will and understanding, which are the heart and lungs of its spiritual organization. The will now rules and governs in accordance with the principles received into the understanding, and the natural or material body is subservient, but it must be borne in mind that at any period of human life in the natural world, the death of the material body may indicate that the soul which had been the source of its vitality, is liberated therefrom, to live on perpetually in the spiritual world.

It is reasonable to suppose that the souls of all who die in infancy, or previous to the age of individual responsibility, are nourished and protected, under the auspices of Divine Providence, until they become angels in heaven.

Both heaven and hell are from the human race. There is not an angel in heaven who was not born naturally in this or some other world, and fed and nourished by the varied ministrations of the "bread of life" which is "meat indeed and drink indeed." The angel is made to grow in the natural body, when supplied with angelic food, as the body is provided with natural food and drink to sustain and promote its growth.

The food that nourishes and promotes the growth of the angelic soul, is composed of every variety of innocent instruction and delight, in loving and obeying parents, in childish plays, innocent recreations and amusements, in the love of making others happy, in self-denial, the love of God, and the neighbor, and the love of being useful in social, civil and religious life, and above all the acknowledgement of the Lord as the supreme source of all good, and all truth, and willing obedience to the Divine Commandments. All these are items of spiritual food, that may be freely received into the angelic soul, and be digested and made nutritive, to enter into its organization, and at the death of the material body which

undergoes disintegration and decay, this soul passes into the spiritual world, surrounded by angels and congenial spirits, a perfect man or woman, and finds an eternal home in heaven as an angel. Thus the soul goes through all the periods of life, if rightly trained and fed; from corporeal to natural, from natural to rational, and from rational to spiritual. This latter birth is into a state of individual responsibility, with a power of choice between good and evil. If good be chosen, then the Lord is acknowledged as the source of good, and the source of the power to will and keep his commandments, by self-denial and shunning evils, as sins against him. When this meat and drink is freely and willingly received, the soul grows more and more into a finite image and likeness of its Father in the Heavens.

When the soul advances onward and upward, in successful warfare against hereditary or acquired evils, or any violations of its constitutional nature, it becomes a heaven in which Divine love and wisdom dwells. All its faculties are harmoniously blended and filled with the love and freedom that comes from the Lord alone, and ever after its delight and life is to be a loyal subject in his Heavenly kingdom.

But there is evidently a reverse picture, from the exhibition of which we would gladly be spared. A lethal hereditary mark one-third of the human race for victims of fatal physical disease in infancy, that their infantile souls may be fed, trained, educated and developed by higher and surer ministrations than earth can afford.

These deadly malignant diseases never could have originated in heaven, but must have been transmitted hereditarily from malignant and infernal violations of the laws of health and life. Even during the first period of infancy, the negligence and carelessness of parents and guardians may result in feeding the soul and body with poisonous, food alike injurious to both, and from this violation whole communities may be made sensible that pestilence is abroad at noonday. Every tare unfortunately sown in a child's mind may spring up and grow, adding strength to its hereditary and sickly food for the soul, and from this origin there may be a way open for an outbirth of malignant epidemics among children; every kind of substantial nourishment for the soul must be good and innocent, or otherwise it feeds and strengthens a wicked

spirit that may grow, and ever after feast on profanities, only fit to nourish demoniacal spirits, who, whether personified in the material body or out of it, feast on profanities, obscenities, hatred and revenge, which are inwrought into their very being. From these demons, all malignant diseases originate, such as cholera, plague, malignant fevers, etc., etc.

Those who subsist on what is innocent and good, acquire the organic form of angels in heaven. And unless the wicked turn away from their wickedness, they will persist in living profanely, and in acquiring the organic form of demons.

Those who cultivate the growth of the angel while in the material or corporeal body, delight in doing good to everybody. Those who cultivate the disorder and wickedness of the demon, while in the corporeal body, delight in serving themselves even at the expense of others.

PREMONITIONS.

My attention being recently directed to a copy of *MIND IN NATURE*, I venture to send you some experiences of my own, which have occurred during the past twenty-five years of my life as a locomotive engineer in the South; for which I do not attempt an explanation. Some of them appeared at the time to be to me miraculous, and all of them border on the supernatural. I am not a spiritualist, but believe in a "Divinity which shapes our ends," and when you have read my story, you will admit, that I have good reasons for so believing. Six times has my locomotive been overturned, while running at high speed; and each time I have dreamed of it two nights before, each time in the dream I saw the exact place—direction in which the engine was going, and the side on which the engine turned over. I have, in numerous instances, prevented collisions and saved many lives, and much property by premonitions. Not desiring any undue notoriety, being a plain unlettered man, I desire to tell my story, and let others search after the philosophy of it, if there is any in it. The manager of *MIND IN NATURE*, can furnish my name and address to any who may wish to ask any questions, or desire any other information in regard to myself or my life.

One of my first experiences occurred before I was employed on any railroad, and

before I knew anything about trains or their management. I was sick with a severe attack of mumps, had been confined to my room for three weeks; feeling a little better, one rainy morning, without knowing why or wherefore, I started out, against the advice of my friends, as the weather was not fit for me to go out; I wandered toward the railroad depot, and reached it just as a construction train came along, which I boarded and "dead-headed" for twenty miles, where the train took a side track to let an express train pass, which was nearly due, and passed this point at full speed making no stop. The conductor told a brakeman to go forward and open the switch, meaning of course *after* the express train had passed, and then went into the caboose car with the engineer. The brakeman went direct to the switch and changed it, which would side track the express, and throw it into the construction train. Hearing the express coming, and seeing that the switch was wrong, and the brakeman standing by, I tried to induce him to change it; finding that he would not do so, I ran to do it myself; being quite weak I fell down, and had barely time to get up, and change the switch just as the engine reached it. The engineer of the express, seeing that something was wrong, stopped his train as soon as he could, and backing down, called to the conductor of construction train to know what he meant, but neither he or his engineer knew anything about it, or how narrow an escape they had had. Puzzled to know what it meant, they asked who changed the switch. I told them I had; they asked who I was, and what I was doing there. I told them I was a "dead-head," and did not know what I was doing there, as I ought to have been at home twenty miles away, not being fit to be out in such weather, but it was evident to me, I had come along to change that switch. The engineer of the express said—"you have saved my train and many lives, and this construction train had better carry a 'dead-head,'" but the Railroad Company never even thanked me for it.

Some years after, I was firing a locomotive, a fine new passenger engine, built for speed, and just from the shop. I thought myself lucky to be on such a fine engine, and was proud of my position. One night I dreamed that the train ran through a shallow cut, and came out on a high stone

bridge, over which the train passed, and then the engine turned over down the bank some seventy feet, into the river. I mentioned my dream the next morning to the family with whom I was living. The lady told me I was going to be killed, but I told her that in my dream, I had assurance that I should not be hurt. On the second morning after my dream, we were sent over a part of the road with which I was not familiar, and presently came to a shallow cut, and I saw a number of men ahead on the track. The engineer was near-sighted, and did not see them. I called to him to stop the engine; he tried to do so, but the track was wet, and seeing that part of the track ahead had been taken up, he jumped from the engine. I remained on it, and tried to stop it. Before this could be done, we were on a stone bridge, and I could not get off. The engine left the track, and at the other end of the bridge, turned over twice before it reached the bottom, and I with it, receiving but a small scratch, *how*, I do not know. I climbed the bank, and looking back, saw just what I had seen in my dream. The bridge was 200 ft. long, with five stone arches, 54 ft. high, and the bank down which the engine rolled, 70 ft.

At another time, I was in charge of a construction train, being engineer, conductor and gang-boss combined. One night I saw in a dream, the collision of an express, with a through freight train at the station where I stopped. The engines and coaches were badly used up, with many killed and wounded. The dream was very vivid, and distressed me all the next day. The second morning my train was ready to start, but the through freight was late, which came along passing the station seven minutes on the express time, a very reckless thing, as it was in a cut, with a sharp curve, through which the express always came at full speed, the whistle of which I at that moment heard. It recalled my dream at once. Seizing the red flag, I signaled the freight train, and ran down to the curve to flag the express, whose engineer reversed at once, and the engines came to a halt within ten feet of each other. As it was not my duty to flag other trains, or to pay any attention to them, had it not been for the dream, and its effect on my mind, causing me to be doubly on the alert at that time, there would have been a serious collision, as the express had nine very full coaches.

Some considered it a lucky coincidence, but these in my experience have been too frequent, and the dreams too real for me to consider them as such.

Later I became engineer of an express train. A new express train being put on, it was necessary to change the time card, which also made a change in several important rules; these were not made as explicit as they should be. The new train was to meet mine at the point where I took it. When the first day came for us to meet it, the new train was not there; after waiting the usual time for variation of watches, the conductor gave the signal for me to start. I shook my head. He stepped into the office and reported me to the superintendent, who was there at the time, saying he would not have an engineer that would not start when signaled. The superintendent came out and asked me why I did not start. I replied, I had no right to go, according to the time card. He replied that he had made the time card, and knew what it was, and what it called for: my *will* had said the same thing, and that I ought to go, but just as the conductor gave the signal, there came an impression that I must not go, and I could not, although I knew I was liable to discharge at once for disobeying orders. To gain time, I started an argument, and asked for the reading of the rules, and an explanation of them, and thus delayed them until I heard the whistle of the other train; why I had done so, I could not tell, only I knew that this *impression*, was to me a more sure reliance than my reason. That it had always proved true, and had saved my life and those with me many times, and I must not disobey it.

One more instance, I very clearly remember, although it occurred many years ago, when I was engineer on a western road. About twelve o'clock Saturday night, I arrived at the west end of my run, and retired. I dreamed I was coming west with my train, running at full speed, trying to make up about one hour lost time. About half way between two stations, eight miles apart, on the smoothest track on the whole road, the engine jumped the track, and turned over on the north side, and when it stopped, I was sitting on one of the driving wheels, with my legs between the spokes; and a person in white came down from the sky, with a span of white horses and a black carriage, picked me off the engine, placed me in the carriage, and

drove up toward the sky in a south easterly direction. I awoke, but the dream distressed me so, that I slept very little more that night. I did not mention it to anyone, but I could not get rid of the impression all through the Sabbath. Monday morning I took my train back to the other end of my run, where I lived, arriving there at 1, P. M. At 9.40 P. M. my time came to go west again. The train was 54 minutes late; as usual, the conductor said to me "make up all you can," equivalent to saying: run as fast as you dare. When about 40 miles out, running as fast as I ever ran,—something more than a mile a minute,—just at the point I had seen in my dream, the engine struck a horse, which threw the forward truck off the track. It was one of the darkest nights I ever saw. I instinctively reversed the engine, but did not shut off steam. The engine soon turned over on the *north* side of the track, and slid over 50 ft. on the level ground before it could be stopped, when I found myself sitting on the driving wheel, with my feet between the spokes, my under jaw, three ribs broken, and a deep gash on each side of my face, with 18 inches of the throttle lever broken off in my hand, which I had not let go of all the time; but the person with the horses and carriage was not there. I had not mentioned my dream to my wife; they telegraphed her that I was killed, but she would not believe it. I reached home the next day at 5 P. M., fully persuaded there was something in *my* dreams, but the mystery to me was, that it should come so true to the letter, to the point where I should see the man with the horses, and they not appear.

The dream had so impressed me, that at one time on Monday, I made up my mind not to go out that night, but at the same moment came the *impression*, more distinctly than if uttered by an audible voice, giving me the assurance that I should not be killed; that He to whom I always committed my life when starting, and who has never failed me in all times of need, and who had always brought me safely out of all accidents, would keep me this time, and not allow me to be seriously injured.

HALF a man's wisdom goes with his courage. A boy who knows that a bully lives round the corner on his daily way to school, is apt to take sinister views of streets and school-education.—*Emerson*.

WHO SHALL DECIDE WHEN DOCTORS DISAGREE.

URSULA N. GESTEFELD.

Dr. Foster in the July number of the "MIND IN NATURE," gives an explanation of the apparently remarkable cure of Mrs. Claghorn, of Waseca, Minn., an account of which is given by her attendant physician, Dr. A. M. Hutchinson, in the May number of the same magazine.

Dr. Hutchinson refrains from giving an opinion in the case, but at the same time, speaks of the lady's recovery as "marvelous," and of the case as "peculiar," expressing his willingness at the same time to answer any reasonable questions from physicians or others who would desire to know more of it. It is not, then, a baseless assumption to say that Dr. Hutchinson considered the case and its conclusion to be a notable departure from the results usually observed in such cases. He would not otherwise have expected questions from "physicians and others," neither would he have deemed the case "peculiar" and the recovery "marvelous," if it—to him—was simply a "pure case, well described, of suppurative pelvic cellulitis," with "the beginning, the middle, and the end, and all the intermediate stages just in their order, as they ought to be," as Dr. Foster decides it. Is not Dr. Foster assuming a little too much, when he says; "and no observant or experienced physician can discover anything else in it?"

If Dr. Hutchinson had discovered nothing else, he would certainly never have used the expressions, in describing the case, which we have already quoted, and as he is a "regular" physician, his opinion for the reading public, must carry some weight with it, especially as he had the advantage of personal observation of the case from beginning to end.

For those who are not physicians then, and consequently unable to judge from the medical standpoint of what the disease and its conclusion was, who can only accept facts when they are presented to them as such by those who are supposed to understand perfectly what they are talking about, the case stands thus, in substance. One physician says, "Here is a remarkable and unexpected sudden recovery from a severe illness, which was not due to medical treatment; a result widely different from that usually observed in such cases." The

other physician says, "It is nothing of the kind; the stages of the disease proceeded in regular order to a regular conclusion. There is nothing remarkable about it." This leaves those who read in exactly the same position they were in when they began. Who is right? What shall they think? How shall they know the truth? And those questions will in all likelihood still remain unanswered after many more attempts to furnish evidence of the truth of that which has hitherto been deemed impossible.

One point of the case Dr. Foster has not explained. If the cellulitis had run its course, and the last abscess had broken and discharged, and her sudden relief from pain, ability to move herself in bed, and even to rise and walk, when but a few minutes before she had seemed to be paralyzed, was due to that fact, how and why did the pain return to her immediately after taking another dose of medicine, and continue for some time? Clearly, not because of the abscess, which, according to Dr. Foster, had already broken and discharged. The relief which would follow such a climax, would naturally be permanent, if another abscess did not form; and if one did, Mrs. Claghorn would not have suffered simply some hours of severe pain. She could not have progressed so rapidly as to have been able to go to the prayer meeting the next evening. The abscess would have run its regular course like the preceding ones; therefore what caused a return of the pain? I venture to assert as the result of some experience, that it is next to an impossibility to furnish physicians collectively, with what they would consider reliable evidence of cures, by a mental method, of diseases which they deem incurable by such a process. How can they be expected to agree upon such a point, when they do not even agree among themselves. They are at variance continually. They do not even agree as to what disease is. They are all familiar with its different forms of manifestation, and even then when certain forms are presented to their notice, they will disagree as to what they shall be called, how they shall be treated, what they are, and what the course and termination is likely to be.

One physician will say to a patient, "you have so and so, and such and such will be its course and result." Another, called to the case, will say, "you have nothing of

the kind; it is so and so;" giving an opinion that takes the last plank from under the feet of the patient, leaving him standing upon nothing, but suspended between the two, swinging from one to the other, until arrested by a third diagnosis, which, if the patient is tired of swinging, and must settle upon something, holds him temporarily or permanently, as the case may be.

In a number of the "British Medical Journal," Dr. Lawson Tait, an English surgeon, who recently paid a visit to this country, reports 139 consecutive operations without a single death, each one involving the opening of the abdomen, and removal of some of the organs. In unqualified terms he expresses his contempt for germs. To use his own words, "if I could get them (germs) in sufficiently large quantities, and found them dry, elastic, and absorbent, I would willingly stuff my pads with them instead of wool."

Instead of the elaborate system of antiseptic treatment which he used to practice, he simply fills the abdomen with blood-warm water, washes all the organs, and repeats this till the water comes off clean.

"And I wish to say that the water used, has not been boiled, and contains no drug or chemical substance. * * * It is full of germs and spores, and small beasts of thirty-four different varieties, according to a careful report of a water analyst."

After such a showing, what becomes of the sticklers for the antiseptic treatment? Let us consider so-called hydrophobia for a moment. Pasteur's experiments and their published results have created a wide stir in the community. Now comes Dr. E. C. Spitzka of N. Y., and declares that many deaths have occurred from a spurious hydrophobia, and that these were attributable to the agitation of the subject of Pasteur's preventive inoculation. If that is the case, is it not an open question whether Pasteur has not, so far, killed more than he has cured? Dr. Spitska opposes the establishment of the proposed Pasteur Institute, claiming such an institution to be unnecessary. "He has made experiments in his turn, and has produced so-called hydrophobia in dogs by inoculations with all sorts of material, including yellow soap, milk, water, etc. All the animals went mad except one which was inoculated with virus from the brain of a dog pronounced to have died of hydrophobia. This one, singularly enough, failed to succumb. Some of the

subjects of these experiments died of what was pronounced by experts to be well-marked hydrophobia; and others were exhibited in various stages of the disease, before the Medico-Jurisprudence Society."

The conclusion from this series of experiments is, that hydrophobia in dogs is nothing more nor less than the manifestation of brain disease of more or less severity. And the opinion of the class of observers to which Spitska belongs is, that the disease called hydrophobia in man, is purely an affection of the nervous system, to be cured or prevented by the same treatment as in other forms of monomania."

So, one by one, the theories which are the result of our much boasted advance in science are shaken, and often overthrown. Medical science seems to travel continually in a circle. Each new discovery, when acted upon and followed long enough, but leads back to the starting point, to the still unanswered question; what is life? Where is its seat in the human body, and what is left when that body is resolved into its original elements? Dr. Foster speaks of the "weighty responsibility here resting upon those who undertake the care of the health and life of others." No one should assume such care who does not feel that responsibility to the utmost, whether he fills the position as physician or metaphysician. That responsibility felt by both equally, from which side comes the most danger to the patient?

The metaphysician does not make drunkards by prescribing intoxicating liquors to stimulate weakened and debilitated organisms. He does not give morphia, chloral, bromide of potassium, or cocaine to his patient, until the habit of taking them becomes a chain of bondage, from which the victim is powerless to release himself. He does not inoculate him with poison from an animal, or from another human being, bringing into his organism diseases or tendencies to diseases, which were not there before. He does not mistake a living foetus for a tumor and destroy it. He does not experiment upon his patient with new remedies, until he finds out what the result of their use will be, and thereby ascertains how to use them. He does not, by a mistaken diagnosis, create such a fear and dread in his patient as to absolutely shorten his life thereby, as happened in the writer's own family.

A relative, who had not been feeling well

for some time, consulted a noted specialist of Boston. He was told that he had a tumor at the base of the brain; that death in the course of a very few years was inevitable, and that a gradual sinking into a state of idiocy would intervene. After two years of despondency, gloom and misery, which those about him found it almost impossible to lighten, he died, leaving strict orders that a post-mortem examination of his body should be made for the benefit of science. The result of that examination was no tumor. Not a trace of one, and so far as the physicians—four of them—who made the examination were able to discover, no cause for death. They could find no reason why he should not have lived to the usual three score and ten.

Alongside of these facts—for that they are such, any one who chooses to look for them can prove for himself—let the results of the metaphysician's work be ranged; I think he will not suffer by the comparison.

This is the difference between the physician and the metaphysician. The former is honest and consistent in what he does, acting upon his theory. It is that which is wrong, and consequently the results are sometimes the reverse of beneficial. The metaphysician's theory is a long way in advance of the physician's, for it is "The Universal Reign of Law." He is not always able to demonstrate his theory by a complete and perfect cure, and does not even attempt it in cases requiring surgical aid, for he has not yet reached the point where he can do so; but that is the worst that can be said of him; in no case can he in any way harm his patient. I speak of the metaphysicians who are known as "Christian Scientists."

Mind is the cause of disease, and—*similia similibus curantur*—more Mind cures it. Not more of the Mind which kills, but the Mind which is eternal and unchangable; which is life, and in which is no death.

Let the general public suspend judgment for the present as to who is right or who is wrong, and await developments. Judge of the theory by its results. "By their works ye shall know them." That which is brought home to, and realized by the individual consciousness, is a fact to that consciousness. When a person is relieved of suffering he knows it. When he has suffered for weeks and months, and medical treatment has failed to relieve him, and his suffering ends while undergoing metaphy-

sical treatment, he is very apt to think that the latter has helped him, and that his relief is due to it, even if he is told that it is because his disease has run its course and reached its natural limit. Such coincidences—apparent cures by the metaphysical process, and the natural limitation of the disease—are becoming remarkably frequent.

DO NOT FRET.

"Every one of these doors creaks so horribly that it almost sets me wild" exclaimed a tired housekeeper who was trying to rest after the labors of a wearisome day. Now this was not the first, perhaps it was the twentieth time she had made the same, or a similar remark, about the creaking of the doors, when, with the aid of a bottle of oil and a feather, she might have made them swing noiselessly, and saved herself all the annoyance she had suffered.

It is a great deal easier to make suggestions than to follow them; but it seems to me that the "golden rule" for housekeepers might be this: "If any thing goes wrong for which there is a remedy, apply it as soon as possible; if there is absolutely no remedy, do not fret, but make the best of it."

I believe that often, it is not the work that makes us feel so thoroughly weary at the end of the week, as worrying over it. I remember of fretting a good deal over some Thanksgiving pies, complaining that I always spoiled them by putting in too much of one thing or another, when my sister quietly remarked that perhaps I put too much anxiety into them. I saw the point, and resolved henceforth to do the best I could with my cooking and to worry less over results. Of course I had afterwards better success and far more peace of mind.

There are days in the experience of every housekeeper when everything seems determined to go wrong, and a perfect avalanche of little troubles and perplexities seem to overwhelm one. Then indeed is she that ruleth her spirit "better than he that taketh a city."

But how often at the close of such a day have we looked back and seen that all came right at last in spite of our forebodings, and we have wished so much that we *could* have been self-controlled and sweet-tempered through it all.

Especially should we guard against a habit of fretting because of the discomfort it causes those about us, and the bad influence it has upon them. If the housekeeper frets the children do the same, and the servants also, for nothing is more contagious, and we have anything but a happy household. However badly things may go, nothing is gained by worrying over them, and if we cannot be always bright and cheerful, we can at least endure patiently till the storm passes over and the sunshine returns, as it surely will in due time.—*Marion Keyburne, in Good Housekeeping.*

WHAT would it avail me if I could destroy my enemies? There would be as many tomorrow. That which I hate and fear is really in myself and no knife is long enough to reach to its heart.—*Emerson.*

SPIRITUAL EVIDENCES OF MAN'S DESCENT.*

HONORE D. VALIN, M. D.

REVELATION.

Science is the basis of prophecy, and, were we as learned in general physiology as we are in astronomy, we could foretell the events which future generations will successively bring forth as successfully as we foretell the eclipses of the moon, yes, just as easily as the chemist can prophesy the result in the mixing of hundreds of chemical agents. For, the conservation of organic force implies a continuous and direct dependence of all future events on those of the past, so that there can be no fortuity in life.

But, if even a limited experience of life enables one to foretell many occurrences in health, and in disease as well, how shall it be when the experience of our ancestors is awakened up within us by meditation and concentration? Then, indeed, even Saul shall be prophet. Any one reading the Old Testament with attention and an unbiased mind will be surprised to find in it some ideas of life that Christians as a class seem never to have grasped, but which evolutionists entertain. Not Heckel alone has perceived the fact that an evolution of some sort has been portrayed in Genesis.

The following are a few instances of real insight into vital principles: The formation of Eve from Adam seems a scientific revelation of the facts ascertained in our days by some leading naturalists that the vertebrated animals, of which mankind is a species, descend from hermaphrodite ancestors. The story of the degradation of the serpent in Eden shows at least that the Mosaic writer thought that these reptiles had been possessed of feet at a time and had since degenerated to their present condition. The curse of woman; "I will greatly *multiply* thy sorrow and *thy conception*" (i. o.), is an anticipation of the law of Malthus—without an excess of the reproductive function a survival of the fittest would never have taken place. And there is no doubt that while parturition is integration for the species, it is disintegration for the parent throughout nature.

The pure monotheism of the Jews is a clear sketch of the monism of modern philosophers, just as their horror of foreign gods is paralleled by the aversion of modern

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deists for most forms of external worship. The Mosaic idea of immortality, as instanced by the case of Enoch who "walked with God, and he was not; for God took him," is more than any other an anticipation of the immortality demonstrated by evolution as a result of the persistence of force and indestructibility of matter, by which the body as well as the soul is necessarily immortal. And last, not least, the doctrine of compensation has not been exemplified better by Emerson than by the prophets of old who clearly represent the earthly prosperity of the race as the reward of the good behavior of each individual.

These features of the Mosaic philosophy show that inspiration of some sort has preceded demonstrative knowledge. Romanes has shown in "Mental Evolution in Animals" that memory is at first unconscious, and it seems probable that perception itself is unconscious at first. It is a matter of universal observation that all savages entertain the belief that a time was when the earth was submerged, and this notion would naturally arise from an unconscious perception of the evidences of the agency of water in the formation of land, such as geology demonstrated of late. The same seem true of moral evolution. The instinctive hospitality of all primitive races discloses the universal principle of brotherhood among civilized people. Again, there is reason to believe that many of the scientific discoveries of modern times existed in an embryonic form in the minds of early races, and that great physical and moral truths were known to them. The different specialities in the practice of medicine among the Egyptians of old, and the foresight of Roger Bacon and of Swedenborg into the mechanical inventions of later centuries are examples. Just as some among us reveal their animal ancestors in their perversity, so, a few learned ones among early races revealed to their companions glimpses of our present knowledge and civilization, the germs of which they already possessed.

Having thus set forth the close agreement between the philosophy of the Old Testament and that of Evolution, and shown that the former forshadowed the latter, we might inquire into the revelations of the prophets and try to discover their nature.

Taking Isaiah as a model of that class of men, the first thing that strikes the reader perusing his book is his thorough knowledge of the literature of his nation. Then

the close attention with which he compares their prosperity when virtuous with their reverses when impious. The fact that foreign oppression followed bad government and always improved the general behavior of the Hebrews, and the fact that national strength as well as prosperity are dependent upon good behavior, would have enabled even strangers to prophecy the succession of the vicissitudes to which they were subjected between the powerful nations of Egypt and Assyria. Many of this prophet's remarks show that he was wonderfully learned in the common ways of life, and his teachings and advices compare well with those of the greatest philosophers of antiquity. Although his knowledge of coming events may have been based partly on his intimate knowledge of the past and of the present, still most of it must have been the result of his inspiration or innate knowledge of the causes which had induced the past vicissitudes and which causes were still at work among his people. It is thus seen that revelation is the complement of inspiration, and these two faculties of great minds are most always present together in one individual. That prediction is thus the carrying out in imagination of some ideals, appears the most evident from the shortcomings of prophecy, for the glorification of the New Jerusalem of Isaiah, St. John and St. Augustine, as well as the utopias of poets and philosophers, all imply some contradictions of the laws of nature, such as sympathy between some beast and its prey, enjoyment in indolence, impregnable edifices where there is no possibility of war or inclemency of seasons, and the extinction of human passion, coupled with all kinds of satisfaction. This evidently results from the fact that the prophets have amplified their notions of good without taking into account the conflict of laws inherent in the course of nature. Still their idealism is partly realized in the greater humanity and better modes of living of modern civilization, which is itself capable of much improvement.

If we take Daniel for a model, preferably to Isaiah, his ignorance of the contemporary empires of China and of India, when pretending to prophecy for the whole world, proves a similar shortcoming which is readily explained if our hypothesis of revelation is true, for, as a matter of fact, the knowledge of such people could not in Daniel's case have been derived from hereditary

knowledge, since the Hebrews had not been, up to his time acquainted with the facts that such people as the Chinese existed.

As for the practical value of the form of intuition represented by inspiration, or the voices of familiar spirits, they would be wonderful if we were descended from the gods as our ancestors thought, but now that we have ascertained our gradual evolution from the lower animals, it must appear evident that such intuition can be useful in exceptional cases only. And these cases are to be looked for among people of good pedigree, and they must be most frequently met with in a degenerating community. As for revelation, the greatest attention is being now given to idealism, especially by evolutionists, positivists, or rationalists; and it is clear when we consider that ideals are *ideas* which have survived by natural selection in the mind of our race, it is clear, I say, that they represent the most valuable revelation ever made to mankind, and that they should be diligently studied and applied.

THE HALO.

"One London dealer in birds received, when the fashion was at its height, a single consignment of thirty-two thousand dead humming-birds; and another received at one time thirty thousand aquatic birds, and three hundred thousand pairs of wings."

Think what a price to pay,
Faces so bright and gay,
Just for a hat!
Flowers unvisited, mornings unsung,
Sea-ranges bare of the wings that o'erswung,—
Bared just for that!

Think of the others, too,
Others and *mothers*, too,
Bright-Eyes in hat!
Hear you no mother-groan floating in air,
Hear you no little moan,—birdlings' despair,—
Somewhere, for that?

Caught 'mid some mother-work,
Torn by a hunter Turk,
Just for your hat!
Plenty of mother-heart yet in the world;
All the more wings to tear, carefully twirled!
Women want that?

Oh, but the shame of it,
Oh, but the blame of it,
Price of a hat!
Just for a jauntiness brightening the street:
This is your halo, O faces so sweet,—
Death: and for that!

W. C. GANNETT

From *Unity* of May 9, 1885.

CHINESE NOTIONS OF IMMORTALITY.—A writer in a recent issue of the *North China Herald* discusses the early Chinese notions of immortality. In the most ancient times ancestral worship was maintained on the ground that the souls of the dead exist after this life. The present is a part only of human existence, and men continue to be after death what they have become before it. Hence the honors accorded to men of rank in their life-time were continued to them after their death. In the earliest utterances of Chinese national thought on this subject we find that duality which has remained the prominent feature in Chinese thinking ever since. The present life is light; the future is darkness. What the shadow is to the substance, the soul is to the body; what vapor is to water, breath is to man. By the process of cooling, steam may again become water, and the transformations of animals teach us that beings inferior to man may live after death. Ancient Chinese then believed that as there is male and female principle in all nature, a day and a night as inseparable from each thing in the universe as from the universe itself, so it is with man. In the course of ages and in the vicissitudes of religious ideas, men came to believe more definitely in the possibility of communications with supernatural beings. In the twelfth century before the Christian era it was a distinct belief that the thoughts of the sages were to them a revelation from above. The "Book of Odes" frequently uses the expression "God spoke to them," and one sage is represented after death "moving up and down in the presence of God in heaven." A few centuries subsequently we find for the first time great men transferred in the popular imagination to the sky, it being believed that their souls took up their abode in certain constellations. This was due to the fact that the ideas of immortality had taken a new shape, and that the philosophy of the times regarded the stars of heaven as the pure essences of the grosser things belonging to this world. The pure is heavenly and the gross earthy, and therefore that which is purest on earth ascends to the regions of the stars. At the same time hermits and other ascetics began to be credited with the power of acquiring extraordinary longevity, and the stork became the animal which the Immortals preferred to ride above all others. The idea of plants which confer immunity from death soon sprang up. The fungus known as *Polyporus lucidus* was taken to be the most efficacious of all plants in guarding man from death, and 3,000 ounces of silver have been asked for a single specimen. Its red color was among the circumstances which gave it its reputation, for at this time the five colors of Babylonian astrology had been accepted as indications of good and evil fortune. This connection of a red color with the notion of immortality through the medium of good and bad luck, led to the adoption of cinnabar as the philosopher's stone, and thus to the construction of the whole system of alchemy. The plant of immortal life is spoken of in ancient Chinese literature at least a century before the mineral. In correspondence with the tree of life in Eden there was probably a Babylonian tradition which found its way to China shortly before Chinese writers mention the plant of immortality. The Chinese, not being navigators, must have got their ideas of the ocean which surrounds the world from those who were, and when they received a cosmography they would receive it with its legends.—*Nature*.

SPIRITUAL HEALING.

To the Editor of "*Light*."

SIR,—In the report of a recent conference held on this important subject in the last issue of "*LIGHT*," reference is made to some of my experiences, as to which I venture to offer a few further brief details.

Two years ago I availed myself of an opportunity of visiting the Dervishes at Scutari, near Constantinople, and of witnessing their proceedings. These singular people are divided into many sects, and some of these date their existence from the ninth century. They are said to represent Sofism, or the spiritual and mystic side of Islam. Like certain religious societies in the Catholic Church, they observe the rules of poverty, abstinence from wine, and celibacy. A Persian sect, the Shiites, believe that differences in faith and practice constitute no barrier to future blessedness, "the paths leading to God being as many as the breaths of His creatures." The dervishes in Turkey do not recognize the authorized interpretations of the Koran, and acknowledge no authority but that of Allah speaking directly to their souls—what the Society of Friends would call the inner light. And like the Friends and other Nonconformists in this country, they have undergone persecution for their so-called heresies.

The sect we visited was known as the dancing dervishes, and their place of worship is a building, capable of holding about 200 dervishes and visitors, situated in the outskirts of the town of Scutari, on the Asiatic side of the Bosphorus, in appearance something between a small mosque and a Methodist chapel. The ceremonies commenced by the devotees chanting the *Esami Ilahi*—the seven attributes of God. The singers, few in number at the beginning, accompany this chant by a swaying motion, while standing shoulder to shoulder, the singing gradually becoming louder, and the action more violent. Every now and then some of the dervishes fell out of the ranks through fatigue. New chants were introduced from time to time by a leader or precentor, and as they became heated with the exercise, all superfluous outer garments and head gear were thrown off. The singing at length grew less vigorous through sheer physical exhaustion, and in about two hours from the commencement, this part of their exercises came to an end, much to the relief of the visitors, and I daresay of the devotees also. One of the leading dervishes then took a position near the center of the floor, and called upon the attendants to bring in the sick. These, consisting of male patients of all ages, were brought in, and laid upon soft fur skins which covered the floor. A superior dervish of benevolent and reverend aspect, who was supposed to be the center of the healing power evolved by the circle, placed his foot upon their prostrate bodies—sometimes both feet—leaning his entire weight upon them for a few seconds. Some of the children cried out with the pain induced by this pressure, but the young men bore the ordeal with evident faith and joy. One patient was a general officer in the Turkish army, in full uniform, who was carried in limping with pain, probably suffering from rheumatism. He appeared to walk more easily after the treatment.

In the year 1871, I had the pleasure of visiting the rooms of one of the most celebrated healers of our time, the late Dr. J. R. Newton, of Boston. Patients came in one after another, and were treated by mesmeric manipulation, from all parts of the

United States, some having travelled 2,000 miles, who, without exception (and I made it a point to converse with them) expressed themselves sensibly benefited by the treatment. Hanging over the mantel-piece I noticed a large bundle of glasses, spectacles and eye shades, and in a corner of the room, about twenty or thirty crutches and helps of all kinds for the lame. I asked Dr. Newton what they were, and he said implements for the partially blind and halt, who had been cured at his rooms. But he said "Come up stairs, and I will show you several hundred more." Just then another patient was announced and the opportunity was lost. Those who have been to Lourdes in the Pyrenees will remember seeing large numbers of crutches in the crypt of the beautiful church—opened in 1876 by thirty-five cardinals—left by those who had been cured, or believe themselves to have been cured, by faith in "Our Lady."

The inference to be drawn from these experiences, and from kindred facts, is that the gifts of healing are bestowed by the Divine Beneficence with a liberal hand; that they can not be monopolized by any sect or church, and our object should be to see that they are cultivated and widely exercised for the alleviation of human suffering, and for the good of humanity.—Yours faithfully, WILLIAM TEBB.

7, Albert-road, Regent's Park, London.

February 28th, 1886.

A CHINESE HYSTERIA.

ACCORDING to the medical man who writes in the Chinese Consular reports, near Changehow, "there is a form of hysterical disease or mania among adult males. The patient acquires the impression that his abdomen is inhabited by some animal, often a rat, whose excursions cause violent local pains. Unheard-of efforts are made to expel the intruder, and often the savings of a whole family for a lifetime are wasted on bonzes, sorcerers, doctors, and other quacks in the hope of obtaining relief for the sufferer. It is reported that in many cases death occurs from suffocation in the course of a violent convulsive paroxysm. The patient leads a double life, marked by the use of two voices of different timbres. As a rule, his disposition alters in correspondence with the change of voice. Morally and mentally he is a different being in the two states. Whatever occurs during the period betokened by the unnatural voice is totally forgotten during the normal period."

THE AMERICAN JOURNAL OF BIOGRAPHY, is the title of a new quarterly magazine issued by H. D. Valin, M. D. one of our contributors. Those of our readers who have been interested in Dr. Valin's contributions to MIND IN NATURE will not regret the expenditure of one dollar, which is the price of the journal for one year, address H. D. Valin, M. D. 802 S. Halsted St., Chicago.

THE DAY STAR of New York says MIND IN NATURE, for August, presents its usual interesting and valuable contributions pertaining to psychical subjects. This magazine in its matter and manner is far in advance of all publications of this kind.

Nothing is more dangerous than a friend without discretion.—*La Fontaine*

THOUGHTS.

THOUGHTS, by Ivan Panin—Cupples, Upham & Co., Boston—85 pages—cloth—price 50 cts., for sale by A. C. McClurg & Co. a collection of 435, thoughts all good, most of them very good, put up in a neat compact form, classified under ten heads, making them easy to refer to, is surely worth more than their cost. We cull a few samples.

No. 1. As the greatest mistake is never to commit one, so the greatest misfortune is never to be unhappy.

3. Life is not meant to be hard; if it is, we make it so.

5. Our best friends are those we least trust,—our enemies; our worst enemies are those we least suspect,—ourselves.

6. Is pain an evil? But how can it be an evil if with it is given thee the power to bear it cheerfully?

13. To find yourself you must first lose yourself.

30. Wherefore groan and lament over pain? Be, rather thankful for this one sign of life; for the dead suffer no pain, and lay figures are never chilled by frost.

32. Hast thou fallen? Do not groan and lament; rather be thankful for the opportunity given thee to rise once more.

37. 'Tis only severe scouring which shows whether the kettle is made of gold, or whether 'tis only gilded.

70. The misfortune is not so much in losing a good name, as in being unable to regain it.

122. Of my neighbor, tell me only what is good; what is bad, I shall find out myself.

133. Solve the problem of life? *Live*, and you solve it.

136. Fear not, lest thy life come to an end; but, rather, lest it never begin.

147. To struggle for virtue, is to be virtuous.

156. No master but necessity; no servant but thyself; no creed but truth; no enemy but a lie; no family but mankind; no country but the world; no hatred but for shams.

159. To sin we may be led by others; to virtue we must be led by ourselves.

217. Truth has more fear from friends that lose their charity in its defense, than from foes that lose their sense in its attack.

223. A strong mind sees the truth; a strong soul lives it.

245. The pessimist looks mournfully to the past; the optimist, joyfully to the future; but the wise man is thankful for the past, hopeful for the future, and cheerful for the present.

283. In earthly journeys, he is safest who stops often to inquire the road from others; but in our heavenly journey—our way to the right—the more we inquire from others, the more we err; the light must come from within, not from without.

287. What is given me, goes from me; what I acquire, I possess.

288. Better freedom without wealth, than wealth without freedom.

323. Were the husband as blind to the faults of the wife, as the lover to the faults of the maiden, few unhappy marriages would follow happy courtships.

419. The things most needing proof, we cannot prove; the things we can prove, are hardly worth proving.

READING.

Messrs. Cupples, Upham & Co., of Boston, announce that by special arrangement with the *Pall Mall Gazette*, they have published a third edition in pamphlet form of the controversy excited by Ruskin, entitled "The Best Hundred Books," in regard to which Charles G. Leland discourses most sensibly as follows:

I have "taken no stock" in the various suggestions as to the hundred books which everybody should read, because I hold that any human being who proposes to peruse the hundred best works which go to make a well informed man, will read to little purpose if he have not sense enough to find out for himself what they should be. This finding out is the best part of an education, and you can no more make a really well-read man than you can a genius by telling him what to do. A good rule is, whenever you read a book, on any subject whatever, take notes from it or copy a few striking passages in a common-place book. Then if it be possible, look up at the same time other books, or magazine articles, etc., on the same subject. This reading books in groups impresses the contents on the memory to a remarkable degree. Three books of a kind read together at once will teach more and leave more in the mind, and cause you to think more, than thirty of the same sort would, perused at scattered intervals. And if from time to time the reader will glance through his note books he will revive and preserve more in his memory than he would have deemed possible.

ESOTERIC CHRISTIANITY AND MENTAL THERAPEUTICS.—Dr. W. F. Evans: For sale by Sanitary Publishing Co., Chicago. \$1.50. Dr. Evans, so well-known as a deep reasoner and clear writer, has excelled himself in this work. Much of the teaching contained in this book has long been held from the multitude. It is claimed that the method of healing taught in this work is identical with that taught and practiced by the early Christians and Eastern Mystics. Dr. Evans teaches the absolute supremacy and ubiquity of the good, with a corresponding absence of evil *per se*. Where light is, darkness cannot exist; where health is, there is no disease; where God is, there can be no evil.

MIND IN NATURE.—Among the many wild-cat schemes for attracting public attention, one of the most curious is the monthly publication called MIND IN NATURE. * * * * It is evidently free from crankiness, and is singularly rich in the gathering of striking and interesting facts and discoveries in the field of science. It costs but a dollar a year, and is well worth the money. The numbers for the first year have been bound in a volume, and bring together a vast amount of curious information. Such an undertaking deserves encouragement, and will help to clear the air of much unwholesome vaporing.—*Boston Herald*, June 27. [From this we conclude that "wild-cat scheme" is Boston slang for something very good and praiseworthy, but which unfortunately was born in the "rowdy west."]

He who hath good health is young, and he is rich who owes nothing.

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THE SUPERSTITIONS OF SCIENCE.

A. N. WATERMAN.

The August number of "Christian Thought," has an article by Dr. Deems, entitled "A Defense of the Superstitions of Science." Strictly speaking, there cannot be scientific superstitions, and there ought not to be any religious. It is very true, as Dr. Deems asserts, that absolute proof by sensible perception there is not of an universally diffused ether, of the existence of atoms, or of the extension throughout the universe of the laws of nature existent here; but it does not follow that belief in these things is a superstition.

A superstition is a belief without evidence. Now of the universal ether, the indivisible atom, and the uniformity of nature there is much evidence. We are not able to see, hear or touch these things as we can water that is running down hill; but we do behold a great deal of phenomena which are explicable only upon the theory that these things exist.

A belief in them is based not upon evidence alone, but upon reason superadded to evidence, and it is only by a process of reason that we can know of their existence. Faith in them is like that in the existence of God or the immortality of the soul; these are things not seen but conclusions held, because known phenomena are thus explained. Scientific men have not always entertained a belief in atoms, and all do not now. In neither case is their faith necessarily superstitions. Their conclusions are scientific and rational, if being based upon known phenomena they seem to them reasonable deductions therefrom. So, too, the deist, the atheist, the tritheist and the polytheist, may each arrive at his belief by a perfectly scientific process of reasoning; to the mind of each his conclusions may seem rational and explicable of known phenomena.

As to the theories that are in harmony with the known facts of the universe, there is not much more agreement among scientists than theologians; the difference between professors of science and professors of religion is as to method and not as to certainty.

The scientific method is to reason as far as possible from verifiable phenomena; that is, phenomena that has been and can be many times repeated, can be readily ob-

served by any competent person. The more recent an occurrence is, and the more immediate is a fact, the more valuable is it to the man of science. The religious process is too often exactly the reverse.

There is a superstition among men of science that by its method some things have been established with absolute certainty. This is a superstition because it is a belief, not based upon evidence.

It is as far from the truth as a belief can be, but is not for that reason unscientific. In fact, not a single thing known through the medium of the senses is known absolutely. Every conclusion based upon sensible perception is liable to error, and such conclusions are subject to continual change.

No one can say that the Copernican theory of the universe or the Newtonian idea of gravitation may not yet be shown to be false; all that can be said about them is that so far as the facts are known they are in harmony with them. All knowledge as to the physical world is uncertain for two reasons—first, but a small portion of the facts are perceived; second, the senses through which the physical is seen are so imperfect that they give us only a partial acquaintance with what comes within their range. Mathematics is an exact and certain science, because it is not dependent upon a perception of the physical, but is purely a mental creation.

It is the science of comparison, by which man weighs and measures—compares the universe, and if mind could be conceived of as existing independent of matter, all mathematical truths could be conceived and exist without perception or knowledge of matter.

Mathematical truths are conceptions of things which the senses never reveal, of things some of which have no existence in the physical universe and others it is likely have not.

Physically there is no such thing as the mathematical point, a thing without length, breadth or thickness, but position only; but its conception, necessary as it is to the solution of mathematical problems, is no more a superstition than is the conception of God by one who finds such conception necessary to his understanding of the facts of life. Physically, there are no such things as numbers or systems of notations, and twice two always make four and never five, because two and four and five are not physical things, knowledge of which is

gained through the imperfect senses, but ideal creations—names not for forms or things of matter, but for abstractions of the mind, and the creative mind names its conception of twice two, four. It might have named it five, but the conception would have been the same; the conception never changes, and while there is continual change as to scientific conclusions concerning the physical world, there is none as to mathematical truths. A mathematical, because a mental discovery, once made, is made for all time, and no future observer, by the aid of more perfect instruments or with more accurate observation, shows the error of his predecessor.

The Greeks are thought to have been the most intellectual people who ever lived; yet with all their brilliancy there is hardly an opinion held by the learned and scientific Greeks as to the physical world, that is entertained to-day, while the mathematical formulas prepared by Euclid, three thousand years ago, are taught in every college and have never been disputed.

May not the question well be asked of the materialist if the perfection and certitude of this purely mental science does not afford some evidence of mind in and dominant over physical nature? There are also superstitious scientists who believe that they are the only people who know when they see, hear or touch a thing; that the rest of mankind are so credulous that they are unworthy of belief; and yet these same scientists would not hesitate to hang a man on the testimony of their credulous neighbors.

A credulous man is as likely to observe correctly and to speak truly as one incredulous. The question is what he saw or heard or felt, not what he thought the object producing these sensations was. To be sure his credulity may cause his imagination to give the phenomena an unreal appearance and so might his incredulity.

Imagination works as well upon the incredulous as the credulous; it tends to denial as well as to affirmance, to negation as much as to assertion. And there are the religiously superstitious who believe that spirits of the departed were all through the biblical days communicating with men, but that they ceased so to do eighteen hundred years ago.

There is a vast deal of hypocrisy in the affected admiration of Nature.—*Bulwer.*

A POSSIBLE SOLUTION OF THE CAUSE OF THE SO-CALLED FAITH CURES.

H. G. M. MURRAY-AINSLEY.

In the article on "Mind and Will Cures versus Faith Cures," which appeared in *MIND IN NATURE* for April, 1886, I endeavored to show from actual personal experience the influence which the mind and will of an individual has on his mental, and consequently on his bodily condition. I propose now to show that it is not impossible that this same influence may work in him through the mind and will of another person, and that, provided this latter be the master mind, he may be able to compel the other and weaker mind to do certain things against his will; though, be it observed, it shall not be necessary that weaker will or the sick person should have faith in such power, or even be aware of the intention to control his actions or thoughts.

As I understand it, this is the principle on which mesmerism works; but, as stated in former article, I have found from personal experience that this or a similar influence occasionally acts upon certain persons in a somewhat similar manner, even when they are in their normal or wakeful state.

As is well known, mesmerists commonly complain of a feeling of exhaustion after using this power. Something, they know not what, seems to have gone out of them, and an interval of rest is needed for recuperation. What is it that they have lost?

Motion is force; force is converted into heat; electricity is a form of force. It seems, therefore, highly probable that electricity is the cause or agent of the mesmeric powers possessed by some persons; they may have a superabundance of it in them, and are in this manner able at will to impart, as it were, of their own life and strength to weaker and more lymphatic natures, in whom an insufficient supply has induced a morbid state of mind, and even caused disease.

Our knowledge of the power of electricity is still very limited, though we seem daily to be making progress, and are probably on the verge of great and important discoveries. The electric current is now employed as a curative agent by the medical profession, and electricity has also been used in certain minor surgical operations.

Mesmerism is capable of producing temporary insensibility, as we term it, but what is this state? It is apparent that some change has been effected in the person mesmerized; his mental and his bodily systems do not act together, as in ordinary circumstances; his soul (mind or will) appears to be, as it were, divided from his body; the latter is inert, and his mind is given over absolutely to the will of another.

To those who possess the mesmeric power a great and important trust has been given; the right use of it may be of inestimable benefit to the world at large, as soon as its uses are better understood, and it is brought under proper control.

The committee of the Manchester Sanitary Association report as follows in regard to the improper use of mesmerism—that is, the turning it to account as a matter of amusement and entertainment:

“Exhibitions of the phenomena of mesmerism have become very frequent of late, and many people have been trying experiments in private with reference to the same matter. It appears to the committee of the Sanitary Association very important that public attention should be called to the dangers arising out of such tampering with the highly-organized and sensitive nervous system of many people. It is possible that in some cases trickery may be made subservient in some of the exhibitions in question; but, without entering into the difficult and still obscure physiology of the mesmeric state, it will be sufficient to point out that in this condition, when really attained, the will of the subject is for the time in abeyance, and his actions and even his sensations and his ideas are entirely under the control of the person operating.”

“By frequent repetitions of the operation the submission to this influence becomes more facile and its action is intensified. Moreover, there appears to be developed a liking for the mesmerised state, so that the subjects present themselves willingly for experiment, and it becomes quite easy for persons, in no way connected with the first operator, to throw these persons into a condition such that they are entirely under their power, in which they can not resist any indignity, and can be made to commit any act, however outrageous, at the command of almost any persons who may choose to assert imperiously such power. It will readily be seen how dan-

gerous is such a condition, not only to the subjects themselves, but also to the public at large. Women, especially for their own sakes, should be warned never to permit themselves to be placed in danger of submitting their will to this paralyzing influence, seeing that they become the slaves not only of the first operator, but of other less scrupulous persons. Men also should remember that they may become unconscious instruments of designing persons, and that they may be made to perpetrate even crimes whilst in a state of partial unconsciousness.”

Psychometry, or soul-measuring, is a science which is still completely in its infancy. Its discoverers claim for it far greater powers than has been allowed to mesmerism, although it is perhaps but a more developed form of this latter, which has hitherto been unknown and untried.

A most singular thing has recently happened to me; a psychical communication established itself (absolutely without my will or knowledge) between myself and a lady in America, who is a perfect stranger to me; at this moment I am unacquainted with either her name or condition. One of my letters, written to a third person was handed to her enclosed in a plain envelope, and in a few moments she became overpowered with a desire to sleep, although it was early in the evening. She could not shake it off and had to retire sooner than usual. Some few weeks later another letter was given to her of mine, enclosed in another envelope, and in a few moments she was again in the same condition as before. A more detailed account of this case may possibly appear in a future number of this journal, if subsequent tests and experiments are of such a nature as to convince not only the parties concerned, but outsiders also.

Psychometry, if it is capable of what is claimed for it, is a subject to be approached with reverence and much caution, but it may lead to marvelous and hitherto unprecedented results. It is possible that some may think we are seeking to know what has been concealed from us, but if we look back a few years we shall see how our minds have been gradually led on and prepared for this through mesmerism and biology, doubtless for some wise purpose. Those to whom this psychical power has been given, should esteem it a sacred trust, God working in and through them His human agents.

THE SIXTH SENSE.

DUNCAN McLEAN.

Although *The Sixth Sense* has not as yet been scientifically analyzed and properly formulated, it is nevertheless a fact to those possessing it. Born in Scotland some seventy-five years ago, in my youth I served in the British navy, followed the sea for about ten years, was also in the merchant service, and have been sperm whaling; have been in various parts of the world, and have been familiar with many of the phenomena of modern spiritualism from my youth up. I know that the sixth sense is a fact. I have seen spirits in open day without evoking them, or being in the presence of mediums, or even thinking about them. There are families in the Isle of Skye in whom "The Open Sight" appears hereditary, to some of them much more clear than to others. One of them told me that it seemed as if a new power took possession of him. Being of a religious turn of mind, he lived much within himself and was rarely tempted to deviate from the instructions of his youth. As he advanced in the religious life he noticed that his inner sight became clearer and more trustworthy, and not only did "coming events cast their shadows before," but he received wisdom to avoid dangers, which at first sight seemed unavoidable. He believed that if men would rely more on God and less on themselves, they would receive light from on high, which would enable them to avoid many of the dangers and evils that render human life so uncertain. There were many people in the Isle of Skye, he said, who had the open sight continuously while they led pure lives, but when they left the place and changed their simple habits of living for gross food, they lost it entirely. That ever since he had sense to appreciate this rare endowment, he had lived very frugally, and carefully avoided stimulating liquors.

When questioned in regard to this mysterious power, another one of them replied, "I have thought much of it, and the only explanation I can give of it is this: 'It seems an extension of the reasoning faculty. Analogous to what we have seen in our humble sphere of action pass in pictures before us, eminent statesmen, on a larger scale, have reasoned out, and have provided for events which they believed would occur, and have been complimented with the appellation *far-sighted*! But we who see events are mere spectators; our

own part in them is not pre-figured; we are left free to act as we please."

The following statements are strictly true. The one in regard to Captain Drisko has been published in the *The New Church Independent*. I know the Captain to be a truthful gentleman, and I tell the story as I had it from him.

Captain Drisko commanded a ship, and was running at night to cross the Bahama Banks. The ship was going along in fine style with a fair wind, and the Captain was below lying on a lounge, ready to go on deck at a moment's notice. Half asleep, he heard a voice in a commanding tone say, "Go on deck and anchor." He sprang on deck and asked the mate if he had ordered him on deck, and was answered emphatically, "No." Again the Captain went below, and had hardly resumed his place on the lounge when the voice more imperatively commanded him to go on deck and anchor. Again he sprang on deck, and finding his ship all right steering her course, he kept on, believing himself fully competent to manage her without any interference from heaven or the other place. So again he went below. This time, a Captain with whom he first went to sea, and with whom he was a great favorite, made his appearance in the cabin rigged in his usual sea-clothes, and fastening his eyes upon him literally roared out, "Why the devil don't you go on deck and anchor, as I commanded you?" His commander had been dead several years; he knew that he loved him, and without a moment's hesitation sprang on deck, shortened sail and anchored. Hardly had the ship swung to her anchor, when Capt. Drisko felt her bump. He threw the lead over first on one side and then on the other, and found seven fathom's water, more than enough to float even the *Great Eastern*. The voice again was heard saying: "Throw the lead over the stern!" He did so, and found only fourteen feet. The ship drew this much; but the rise and fall of the waves made her touch, when they fell. Capt. Drisko set the spanker, which canted her stern clear of the rocks, and rode at anchor until daylight, when he again got under way and pursued his course toward the Bahama Banks, where he saw several vessels aground, which had been running during the night. A severe gale had previously shoaled the water on the Banks, a fact which Capt. Drisko could not know. He

reached the Dry Tortugas, where he was bound with some fifty passengers and Government stores. Capt. Drisko was always successful while he followed the sea. He is now in business on shore, is a strong Spiritualist and something of a "healing medium," but is of too strong a mind to believe everything spirits may tell him.

Now the question recurs: Why was he warned, and the captains of the other vessels, which went ashore and were wrecked, not? He does not know, and has never since been informed—nor has he since seen or heard anything from the spirit of his Captain. There are so many mysteries connected with Spiritualism, that people who have the daily duties of life to perform, to keep soul and body together, cannot afford the time to investigate them. Certainly I cannot. But after all, so far as I have read such investigations, beyond the facts that spirits can and do communicate with mortals, every advance seems only one step farther into the dark.

Kirkwall is a town of about four thousand inhabitants in the mainlands of the Orkney Islands. Some of the incidents of Sir Walter Scott's story of *The Pirate*, are described as having taken place there. In the center of the town is a cathedral some seven centuries old, surrounded by a grave yard. James Wallace, the grave digger, was looking in through one of the windows very intently, when the Rev. Mr. Dunn advanced behind him and asked familiarly what he was glowering at. Without speaking Wallace seized his right hand, and pointed with the other to the interior of the Cathedral. All the pews were gone, nothing but the bare floor was left. A high altar illuminated with the light of many torches was before them, and inside of the sanctuary were many priests chanting a requiem mass over the remains of Roland, Earl of Orkney. The body, with its armor on the bier, was in a space by itself, surrounded by men-at-arms, and the whole cathedral was filled with people. At the close of the mass, armed men raised the bier on their shoulders and carried it to the west end of the cathedral, preceded and followed by priests, chanting as they moved toward an open grave, in which the body was gently lowered. The interior of the cathedral is supported by massive pillars, but these seemed to vanish, and the whole scene was open, as if it had been in a field. Nothing intercepted the view. When the body was

lowered into the grave, the vast congregation seemed to depart leisurely, and as the last man left, the strange light by which this was seen faded away, and the interior became itself again. The minister and the grave-digger unclasped their hands and looked each other full in the face. It was open day in midsummer. They both saw the same sights at the same time. The minister, who was a fine Latin scholar, as most of the Scottish clergy are, recognized the mass and followed it intelligently, and read the Latin writing over the remains setting forth to whom they belonged, and various other genealogical matters. Earl Ronald laid the foundation of this cathedral in the year 1138, in the fulfillment of a vow, that if he succeeded in war against Hacon, who had murdered his kinsman, Magnus, he would build a church to his memory. Only part of it was built by him. He named it St. Magnus, the name it bears to-day as a Protestant church. Now Earl Roland must have died before the year 1200, consequently his funeral must have taken place at least 700 years before the clairvoyant scene which I have briefly sketched. I was born in the town of Kirkwall, and knew the minister and the grave-digger personally. Their story is not a legend; they agreed in what they saw and told it as a matter of fact, in the year 1824.

LADY DILKE'S "DE PROFUNDIS."

A little volume has just been issued entitled "The Shrine of Death, and other Stories," by Lady Dilke. The following is the brief preface: "The fates which dog the heels of men through life, and bring them to the gates of Hell, most often twist some trivial mistake of ours into the scourge they bear in their avenging hands. The weak are taken captive and sit in chains, resigned or repining; the strong make war and thereby grow stronger. For, out of circumstance, weakness and strength both breed their own increase. To these we say, 'Learn silence, suffer, and without doubt there shall be help of the Lord.' To those, 'Endure and fight, so, at the last, there shall be peace. There is no rest without toil; nor any victory, except to those who make them ready to battle.' Of the force, the fortitude of a man, success or failure gives equal proof. To have an end, a purpose, an object pursued through all the vicissitudes of fortune, through heart-sanguish and shame, through humiliation, and disaster, and defeat—that is the great distinction, the supreme justification of a life. Thus, when in sight of the unwise these ones seem to die, and their departure is taken for misery, the seer declares that they have their reward, and are sealed with the seal of a great redemption."

The friendship of one wise man is better than that of many fools.

THE BRITISH MEDICAL ASSOCIATION.

PROF. E. P. THWING, M.D., OF BROOKLYN.

The fifty-fourth annual meeting of this body took place at Brighton, England, August 10-14. The published "Agenda" were promising, but the exercises from day to day surpassed my expectations. Details are found in the four octavo-form pamphlet journals issued at the time, and also in the *British Medical Journal*, the weekly organ of the association. The Royal Pavilion was a spacious and elegant building for the use of the 1,018 doctors in attendance from England and foreign lands. In the banqueting room of this summer palace of George IV. the section of surgery met—President Ericksen; in the saloon, Obstetrics; in the music room, Medicine, and so on through the nine sections. Psychology, of course, was my chosen theme. Space allows but a mere hint of the nine themes: 1. Fletcher Beach, M. B., Influence of heredity in imbeciles; 2. A. C. Clarke, M. B., Dietetics in lunacy practice; 3. C. S. Coffold, M. D., Suicidal tendencies in congenital imbeciles; 4. A. S. Gill, B. A., The use and abuse of seclusion; 5. G. H. Savage, M. D., The alterations of neuroses; 6. G. E. Shuttleworth, M. D., Consanguineous marriages as related to mental unsoundness; 7. S. A. K. Strahan, M. D., How to keep up the medical spirit in insane asylums; 8. D. G. Thompson, M. D., Treatment of recent cases of insanity; 9. D. Hack Tuke, M. D., on the Alleged

INCREASE OF INSANITY.

The latter showed that varying methods of recording statistics had vitiated the accuracy of certain published statements. Yet the extent of mental disease, particularly as seen in the widening border land of youthful neurasthenia and of general paralysis was ominous. Suicides have increased twelve per cent. of late years. These and other forms of brain instability do not pass through the portals of the asylum.

It was my privilege to accompany this distinguished alienist, Dr. Tuke, in his rounds at Bethlem, the "Bedlam" of Shakespeare. Founded in 1247 as St. Mary's of Bethlehem, an ancient hospicium at Bishopgate, London, it became in 1400 a retreat for the insane at Moorefields. It is

now at Southwark, on the Surrey side of the Thames, with excellent appointments. A preference is given to the educated classes and those who are curable. There are about 260 patients, nearly equally divided as to sex, and generally in comfortable physical health. Of one case of catalepsy I will write at another time.

CEREBRAL SURGERY.

The interest of the session seemed to culminate in the reading of a paper by Prof. Victor Horsley, F. R. C. S., descriptive of operations on the brain for epilepsy, showing the advance in the surgery of the central nervous system. The hall was darkened, and photographs were shown with the lantern. These illustrated his experiments on the monkey and then the steps of the operation on a patient, who subsequently appeared before the association, cured, presumably. The operation was done on June 22, at the National Hospital, Queen's Square, London. I was present by invitation of Prof. Horsley, took diagrams and notes of the same, and sent to America, where our surgeons are watching with admiring interest the audacious yet intelligent and successful efforts of our English and Continental colleagues.

With the tumor a portion of the cortex was removed, the epileptogenous envelope cutting one sixteenth of an inch deep and following the coronary fibres. A free incision of the cortex he thought better than the use of the cautery. Listerian spray was used. The wound was closed and a skin growth secured in a few days, without supuration or fever. The young man seemed in good health. President Erickson said that this was the most remarkable exhibition of the application of pure science to practical surgery ever brought before the profession. It opens a new era, that of cerebral surgery. Prof. Charcot, of Paris, spoke of this result as a new evidence also of the fact of localization of cerebral functions. Dr. J. Hughlings Jackson, at whose request this operation was performed, advised the use of the knife in these cases even if there be no tumor. I briefly referred to the success of French surgeons and my own, in epilepsy, in the use of hypnotism. It certainly is worth a trial. The trephine and knife, if used, should be the last resort. The researches of Prof. Horsley, are valuable, but would require another article to adequately consider them.

A REPORT ON SLATE WRITING.

Early in August the Secretary of The Western Society for Psychical Research received notice, from Mr. F. A. N. of Muskegon, Mich., that there was a boy in Vanburen Co., in that State, through whom slate writing could be obtained under conditions that would be satisfactory to the committee of the Society. That the boy was but eleven years old, the phenomena quite recent, and the results might be crude and limited in extent, but the case gave evidence of honesty and genuineness. The Secretary wrote Mr. N., to obtain such information in regard to the case as he could, and if possible arrange to have the boy brought to Chicago.

About the same time Mr. A. B. Wood, publisher of *Social Drift*, Muskegon, visited the boy and reported as follows :

"Last Monday, in company with Mr. A. C. Smith, of this city, we went to Hartford and were fortunate enough to obtain a sitting though the boy is not a professional medium and no charges are made, it being left with the guest to act his own pleasure in this matter. Thus far his sittings have been mostly confined to the family circle and such neighbors and acquaintances as cared to investigate the phenomenon.

"Charlie Morse, the boy medium, was eleven years old last June. His father, George Morse, died some years ago, and his mother is now the wife of Mr. Sullivan Cook. Mr. and Mrs. Cook are intelligent, courteous, middle aged people. When Charlie was called in from play to give the sitting and appeared in his shirt sleeves, short, boy pants, and barefooted, his broad, honest face lit up with a smile, and deporting himself with an air of careless ease, instead of cautious expectancy, we mentally scored a point in favor of the boy but lowered, somewhat, our expectations in regard to results. Charlie is large for his age and displays a superabundance of adipose tissue, is, in fact, decidedly, a fat boy. His head, like his body, is large and well shaped, and, if physiognomy is any criterion to go by, has more of the honest ox in his nature than of the crafty fox or grasping vulture. In his light summer dress his pants pockets seemed to be the only place for the concealment of appliances, and these, by request, he proceeded to empty of buttons, strings, and all the various descriptions of things usually to be found in

a boy's pockets, and then turned the pockets wrong-side-out. We then examined the table and satisfied ourselves that there were no clap-trap arrangements about it that could be used to aid in deception. We carried our own slates and knew that they were not tampered with before sitting. We sat down with our left side to the table, and Charlie with his right, he holding one end of the slate with his right hand and we the other with our left; when in position the table spread was lowered in front of our hands and the slate, the spread falling down about a foot from the edge of the table. Mr. Smith sat a few feet from us on the side of the table we occupied, and Mrs. Cook sat six or eight feet from the table on the opposite side. No pencil was placed on the slate and none was seen during the sitting. At first several answers were given by taps on the slate, seeming to be made by the point of a pencil held perpendicularly to the surface of the slate. One rap indicated a negative answer, two 'don't know,' and three, 'yes.' A question was then asked that required a written answer, which was given. When the writing commenced, we held our end of the slate loosely so as not to hinder and yet so as to be able to detect any movement at the other end of the slate, but Charlie's right arm and the slate remained passive, except that a slight pressure could be felt on the slate which was more perceptible when a letter *t* was being crossed than during continuous writing. The control was asked to drop the pencil on the slate, which request was complied with several times producing a distinct rattling sound showing that a pencil attached to a rubber string had not been drawn from a place of concealment, for in that case it would have retreated to its place of concealment when let go of instead of rattling naturally on the surface of the slate; aside from its invisibility the pencil used seemed to be a good, substantial slate pencil in every respect. After a time Mr. Smith took our place at the table and we occupied his post of observation, but in neither position could we detect anything to throw a doubt on the honesty of the medium or the genuineness of the phenomena.

"If the writing was fraudulent, we were unable to detect the fraud. We asked for several tests which we did not get. The control could not or would not put us in communication with any other intelligence.

He seemed to be ignorant of means beyond that of control. He gave us little beyond what we have stated that would be of interest to our readers; yet we have confidence in Charlie and believe that he will yet develop great mediumistic power under proper control."

On the 10th of August, Mr. N. wrote as follows:

"I went to Hartford yesterday and saw the boy Morse. He is a genuine slate-writer, though as yet comparatively undeveloped. The *fact* of independent slate-writing can be satisfactorily established by him, but more than that at present cannot be said. I showed his mother your letter of 6th. They are entirely willing to go to Chicago, and say they are more than willing that the tests shall be thorough. No great variety of phenomena can be got from him at present but if properly handled he ought to make wonderful progress. All his phenomena are obtained in full light, doors and windows open, arm bared to the shoulder. He does better early in the day, as he is very active, and by night is tired and goes to sleep early.

"It is because the boy is as yet undeveloped, that I regard him as a most desirable subject for the Society. The main fact to be determined is that of *direct writing* without physical intervention. From what I have myself seen of the boy's operations, I am entirely satisfied as to his honesty, and as to the verity of the writing. I watched him closely for upwards of an hour. It is a splendid opportunity, as I look at it, to ascertain the conditions of development."

During the following week the boy and his mother went to Muskegon, Mich.

Mrs. A. E., a member of the W. S. P. R., writes as follows:

"The boy came to my house in Muskegon on Wednesday, August 18, with his mother, Mrs. Cook, and remained three days.

"During the time, at different sittings, independent slate writing without a pencil was produced. Many people witnessed the phenomena on various occasions. My own slate was used, and also a new one bought for the occasion. A light table was used with a spread thrown over, the slate held under the table. Almost all the time the slate was held by two persons, but writing was produced by the boy alone, holding the slate on the palm of his right hand, the left resting upon the top of the

table. During the manifestations the boy was unconcerned and usually employed his disengaged hand in ways peculiar to boys. At the first sitting the evening of his arrival, we sat down to a large square table. Raps came, but no writing, in answer to questions. We were made to understand that a table up-stairs would do. We asked, Have you seen it? and the answer was Yes. As soon as we brought down the table, the writing began. I took the slate with the boy, but we were unable to hold it, the shock was so great. But the next morning, in answer to our inquiries, we were told to sit together five minutes twice a day and we would be all right. We asked what the trouble was, and it was written, 'You are too strong.' Again we asked, In what way? and it wrote, 'Your magnetism.' Following instructions, the next evening we got a little writing together, and afterward had no trouble. I think the best results were obtained when the boy, his mother and I were alone, although the phenomena were produced at every sitting except one, while he was with me. On Friday evening and Saturday morning, when we three were sitting, the answers showed the most intelligence, and several sentences were volunteered, which had not been done before. We received directions about the best conditions for sitting, and were told in answer to questions about Charlie's contemplated visit to Chicago, that he would do well. During the sitting, two young ladies and a young gentleman entered the room, coming close to the table, when the writing ceased and only raps came. When they were seated in an adjoining room writing began again, and we inquired what was the difficulty. The answer was written, 'There is too much moving about in the room.' At the close it was written, 'Un papoose is tired.' The next morning the writing was good, and at our request a rough sketch was made of the boy; a fat boy with boots on. It was done almost instantly. At times the writing was done with a paper box fitted closely inside the frame of the slate, the box open at the top.

"Besides the slate writing, raps were heard on the slate with a pencil, with the finger and with the knuckles. On laying one hand on top of the slate a touch was plainly felt of a finger; and on Saturday morning our hands were touched by the sharp point of a pencil, and I felt it very distinctly drawn

across my hand. Not the least interesting of the manifestations to me was the dropping of the pencil upon the slate with a sound so exactly like a pencil dropping and rolling a little as to make it seem very real.

"I believe the boy to be honest, and as the experiments were conducted, I see no chance for fraud. A. E."

Suitable arrangements having been made to bring the boy to Chicago, he arrived with his parents Monday, the 23d. Tuesday morning six members of the society met them at Col. John C. Bundy's office, but were unable to obtain any manifestations. Thinking that this might be due to the fact that the boy was not accustomed to the noise and commotion of the city, it was arranged to meet him at Hyde Park on Tuesday evening, at which time there were present D. W. C., E. E. C., Mrs. H. E. S., the boy and his parents, and the secretary.

A small table was placed under the lighted gas-jet, over which was thrown a shawl. The boy was examined and found free from concealed slates or pencils, etc., etc. A slate belonging to a boy in the house was obtained. This was cleaned by the secretary, who then held it under the table. The boy sat down on the opposite side of the table, and took hold of the other end of the slate. The other persons present were seated in various parts of the room, none of them near the table.

In a moment there was heard a slight tapping on the slate; questions were then asked and replies given by taps on the slate. There was also the sound as of a pencil dropped on the slate, as reported by Mr. Wood. Words were also written, and one sentence, viz: "8 or 9 years ago."

As the boy was tired, it was not thought best to protract the sitting that evening, and in a few moments he was sound asleep.

On Wednesday evening there were present six gentlemen, two ladies, the boy and his parents. At this sitting no manifestations were obtained, but on Thursday and Friday, five of the eight persons had separate sittings, and each obtained writing.

On Friday morning (Aug. 27), the boy and his parents came to the office of the secretary. A small reading table was placed in the center of the room. Over this was thrown a shawl, reaching half way to the floor. The boy was seated in a rocking-chair on one side. The secretary

took a small single slate, sat in a rocking-chair on the other side, and held the slate under the table, which was so high that the boy rested his elbow on the arm of the chair, to steady his arm. Besides the parents there were three persons present; two of them sat where they could see and detect any movement of the arm or hand of the boy, had there been any. The rocking-chairs would also have responded to any muscular movements of arm or body. The slate was held loosely, and at no time during the sitting could any movement of the hand of the boy be detected. There was no pencil on the slate. Within half a minute there was a tapping on the slate, same in sound and character as above described. During this sitting three different slates were used, and writing was obtained on each of them. On one of them was drawn a caricature of the boy, made with one continuous mark of the pencil, which could be distinctly heard in all parts of the room, and when finished it was difficult to determine where the ends of the pencil line joined.

Mr. W. A. S. reports as follows:

"Through certain friends of our family, Mr. and Mrs. Cook, of Michigan, with their son Charles (Charles Morse, son of Mrs. Cook by a former marriage), a boy of eleven years of age, were guests at our residence, during a visit of two or three days in Chicago—some two weeks ago.

"The morning before they left for their home, Mr. Cook invited me to go up-stairs to the room which he and Mrs. Cook were occupying, to witness an exhibition of 'slate-writing' through Charles as a probable spiritual medium. Mr. and Mrs. Cook did not, so far as I understood them, claim to be spiritualists. They simply knew that this boy could almost always command a certain wonderful slate-writing manifestation. It was about 9 o'clock in the morning when I went up to their room. The room was full lighted. I never was at a spiritual seance except once some seven years ago at the house of Col. Bundy, in Chicago, where a company, mostly distinguished scientists and thinkers, were invited to witness manifestations through the spiritualist, Slade.

"What I saw manifested through this boy, Charles Morse, on the morning above stated, was as follows:

"Charles took a clean slate, seated himself on one side of a table, while I seated my-

self on the opposite side, we two being the only ones at or near the table. The table was about 3 feet wide. Charles passed the slate under the table towards me. *There was nothing on the slate that could be rubbed or shaken off.* I took hold of the other end of the slate. Almost instantly there was heard *as plainly* as if it were done by myself with a slate pencil, tapping and writing on the slate. I withdrew the slate, and there was written the name Henry — (something which I cannot recall) in what one would call an awkward or illiterate handwriting. This was repeated perhaps three times, the last time, by my request, the name being written near the end of the slate next to me, with the lower side of the writing next to me.

"I then asked Charles to pass the slate under the table as before, and, after I had taken hold of the opposite end of the slate from him, to pass his hand over the slate as far as he could towards me. He did so, but could not reach to my end of the slate—his end of the slate indeed dropping off his knees when he would begin the attempt. It was physically impossible for him, as we sat, to let go his hold of the slate and reach near my end of it without causing his end of the slate to slide abruptly off his knees.

"The writing I heard plainly each time, and all the time it was being done. There was no pencil, and no particle of a pencil, nor anything of any kind which could be shaken, rubbed or washed off, on the slate.

"The boy is unquestionably, in my judgment, an honest, innocent, and unsophisticated child, incapable of attempting any trick or imposition, even if there had been opportunity for anything of the kind to be practiced.

"The parents I believe to be good, honest people, as much bewildered by the manifestations through their son as any who witness them."

A NATIONAL (?) CONVENTION.

"When any one called out 'Doctor,' in the old Church of the Redeemer, yesterday, every man and woman there started and looked about. Twelve bald and bearded men, and twice as many nervous-appearing women, assembled there to hold a national convention of all phases of the mind-curing freak. Prof. (?) Swartz took the chair, and the entire forenoon was passed in talk, in

which the chair took occasion to make a speech after each member."—*Chicago Tribune*.

From the foregoing report, and from later ones in the daily press, it would seem that the so-called national convention has proved to be what those who were acquainted with the record of its originator expected, simply a public exhibition of himself and family, together with such of his adherents as would testify to their abilities and healing powers; which, notwithstanding their divine nature—according to the testimony of said originator and his followers—failed to produce any results in the way expected.

But the result anticipated from the beginning by those who place the good of the cause before personal profit and notoriety, is the consequence of this same national convention: a disappointment bordering upon disgust by those who attended with an earnest desire to learn something about the much talked-of mind-cure and in a spirit of candid, fair-minded investigation. Such are not likely to again spend valuable time in the same manner, until the remembrance of their recent experience has become less vivid.

The real friends of mental healing regret that the cause is so grievously injured by its self-appointed champions. The opportunity of obtaining a transient notoriety—we use the words advisedly as the antipodes of a name and reputation won by sterling merit—always attracts numerous self-styled "Professors" and "Doctors," who proclaim themselves leaders and undertake to enlighten the world.

The enlightenment is oftentimes, as in the present instance, far different from the one intended. In the light expected to be thrown upon the "Science of Mind," a swollen, conscious, all-absorbing "self" stood revealed. In the July number of the *Mental Science Magazine* appears the following: "For Mental Science Magazine.

'Not Dead But Risen.'

Or

After Death in Arabia.

Anon."

The poem is by Edwin Arnold, author of "The Light of Asia," and is published in the volume bearing that name.

Comment is unnecessary.

Work like a man but don't be worked to death.—O. W. Holmes.

PSYCHICAL SCIENCE.

The Western Society for Psychical Research has now been in existence, in Chicago, about fifteen months. It is an independent organization, limited in numbers, but working in harmony with similar societies in Europe and America, and embraces in its membership several of the advanced thinkers of this city. It deals particularly with mental science as developed in the operations of nature, both human and inanimate, covering an extensive field in the realm of mind in nature—a fact to which is due the title of its monthly organ. Both the society and the magazine have an air of sincerity and earnestness that tends greatly to enlarge their sphere of investigation.

To many the published views of psychical phenomena are astonishing, if not incredible. To spiritualists they are offensive, because they attribute the alleged revelations of spiritual mediums to other sources than the inhabitants of Hades or Paradise. They also offend orthodox Christians, because they interfere with the established derivation of human wisdom; but to the lover of nature they are extremely interesting, if not always trustworthy.

Should one approach an honest philosopher of this school and ask him what he knows of psychical science that is worth knowing, as developed in his researches, he would probably answer as follows:

"Whatever we know—and this applies equally to everybody—we know either by revelation, intuition, hypnotism (or animal magnetism), reason and the free use of our natural five senses. Beyond these we know nothing. I look upon a certain living organism. Thus far only perception has been brought into requisition. I do not know its name, and its form and appearance are unfamiliar. Some one says that it is a leopard. Revelation is next sought in works of natural history, and they exactly describe such an animal, its habits, peculiar traits, form, color and nationality. Reason compares the description with the living animal, and the decision is reached, without further circumlocation, that it is a leopard, and nothing else. Nobody disputes the result, or, if any one does, the reason and revelation will silence him. Further, while on this subject, in the line of psychical science, I may state that my son has also seen a leopard. A week elapses. We are both sitting in a room alone, in a pensive

condition of mind, resting after our labors of the day. The leopard has not been mentioned by either of us for four days. I do not know my son's thoughts. I am almost certain, however, that he is meditating upon a subject entirely foreign to leopards, and I strive, by mind-power, to influence *his* mind to revert to our visit to the leopard. Not a word is spoken by either of us for several minutes, during which I am transferring my thoughts into his; and so I am not surprised to hear him begin to talk about the leopard and the very traits of that animal to which my mind had been specially turned. This is thought-transference—a common phenomenon in psychical science.

"Again, I have heard of dynamite, and of its composition and properties, but I have never seen any. If it was exhibited to me I should have to ask its name. Sight, through inexperience, is at fault, for once only, the next time I see dynamite I shall know it. Revelation says it is destructive. I see the ruins of a fair edifice scattered all around me. I do not know what caused this destruction—perhaps it was lightning, or a cyclone, or an earthquake, or gunpowder. Reason is also at fault, in the absence of revelation, and patience investigates the cause of the ruins. I apply the tests which reason commends. No, it was not lightning; it was not a cyclone, nor an earthquake, nor gunpowder; the evidence of sight, reason and revelation render this certain by the well-known effects of either left upon the face of nature. What then? Intuition says, dynamite. Again the tests are applied; and thus a reasonable solution of the destruction has been established, and the judgment seals the verdict.

"Revelation teaches, with the aid of reason, that without a cause nothing exists. I am again in a calm, reflective mood, very quietly disposed and magnetically passive. I am also sensitive, as I very well know, to magnetic influences flowing from the will and intelligence of a certain other person. But I do not know that this person is within one hundred miles of me. All at once I feel an irruption of intelligence into my mind. It relates to a subject to which I have hitherto given but little attention. Now, however, it is revealed to me in all its phases, reasonably, clearly and rapidly—almost instantaneously, as if by intuition; but it is *not* intuition, because there is a positive exposition, not only of the subject

itself, but the causes of certain established phenomena connected with it are revealed. How did I come by this knowledge? I can not tell until, two days later, I receive a note from a friend who can magnetize me, and who writes from a neighboring town: 'I was studying and investigating the subject of . . . on Tuesday afternoon, and heartily wished that you were here to aid me. By 4 o'clock I had unraveled the entire mystery, causes, operations and consequences, and will now send you the data of the investigation.' Four o'clock on Tuesday afternoon! Just at that hour I was as fully in possession of the formula of his researches and their results as he was—not a quarter of an hour later or earlier. This is a superior specimen of thought-transference, but liable to occur frequently where kindred minds influence each other.

"A friend tells me he has received a 'splendid' communication from his dead wife, through a spiritual medium. I think he is mistaken, and I tell him that he has probably received the letter from the mind and imagination of the medium. No Spiritualist would ever believe *that* (he says) for the medium is not naturally capable of giving utterance to such beautiful and wise sentiments—'couldn't do it to save her life.' 'Well, then,' I reply, 'she was probably magnetised by some person of superior sentiment and intelligence, then in the *circle*, and wrote what was conveyed to her mind by thought-transference. The good Book says, you remember, there is no knowledge or device in the grave.'

"You see we psychics have always to assert anything that will, on every occasion, dispel every idea, however faint, of the superhuman, preternatural or supernatural—principles which we never admit into our investigations. Everything in man, or on earth, must stand or fall by *natural* causes, and we profess no faith in the influences of good or evil spirits. To do so would greatly lower our standard of ideas; and, if we can avoid it, we never refer to what the Christians call special providences. We can believe that the unborn babe can think and (when born and grown up) record its antenatal mental impressions—for which see an article in MIND IN NATURE a few months ago; but the doctrine of divine interference with the laws of nature is to us simply a monstrosity, not for one moment to be conceded.

"By this time, undoubtedly, you are pretty well posted on psychical philosophy, and can see the drift of our speculations and experiments. We are a species of theosophists, and, as we are opposed to orthodox beliefs generally, we are looked upon with suspicion by churchman as a sort of new-fangled infidels.

"I have said nothing as yet of the 'mind cure,' which really is a part of the psychical philosophy. To call it 'metaphysics,' as many do, is improper, for it is not metaphysics in the common sense of *that* science; but it has a foundation in will power, that of the patient being strengthened and abetted by that of the doctor. Up to the present time it has promised more than it has fulfilled, and I fear that its advantages are considerably overrated. It may improve as light upon it increases, but just now it seems to me greatly inferior, in potency and rapidity, to the curative powers of animal magnetism."

Thus far the philosopher. In what his science will result none of us can tell; but in point of invention and discovery it bids fair to rival Scheherzade and her famous "Arabian Nights." H. M. HUGONIN,
in Chicago Evening Journal.

PSYCHOMETRY.

J. R. TALLMADGE.

Our beautiful boy, nearly five years old, was taken sick; able to be about for ten days or two weeks, when he had a spasm, said to have been a worm fit. From time to time, for about six weeks, he was under the care of three fairly intelligent and successful physicians, neither of whom gave any definite diagnosis of the case, or emphatic agreement as to import of symptoms. A lady, then member of our family, asked for a lock of his hair. She sent it to a lady in Chicago, not a regular physician, saying, "The little boy where I am staying is sick; can you tell us what is the matter?" By return mail came the reply: "He has effusion of water on the brain, and will not get well." A little time afterward, one eye turned. "Effusion of water on the brain," said the physician.

By what capacity of mind or soul did the lady, not a regular physician, diagnose the case correctly one hundred and sixty miles distant, that three fairly intelligent physicians failed to discover, though with him from time to time for at least two months?

Glenbulah, Wis.

FELINE TELEPATHY.

To THE EDITOR OF *Science* :

In the issue of your admirable journal for July 31, 1885, the then editor, my esteemed friend Prof. S. H. Scudder, a distinguished histologist of special eminence in entomology, does me the honor to notice my censorship of the American Society for Psychical Research, and passes the compliment of calling me "the well-known ghost-smeller," perhaps with some "occult" reference to my psychical researches.

Neither affirming nor denying this hard impeachment, I beg to cite Professor Scudder himself in connection with the interesting and instructive psychic researches now in progress concerning telepathy. I submit that the eminent entomologist is in his own person a demonstration of telepathy; and no false delicacy should make him shrink from offering himself as a good subject for telepathic experimentation on the part of the members of the American Society for Psychical Research.

No one more than myself, among Professor Scudder's friends, sincerely deplores the painful affection of the respiratory passages from which he suffers when brought within a certain radius of a cat. It may be some mental consolation, if no alleviation of the difficulty of breathing, for the professor to reflect that his case is an interesting and valuable one for the purposes of psychic research, since it is able thus to offer an important contribution to the science of telepathy.

If I am correctly informed, Professor Scudder does not require to see the cat, or hear the cat, or smell the cat, or taste the cat, or touch the cat, in order to become painfully alive to the proximity of the animal, in the way above said. None of his physical senses is concerned in the psychic cognition of the cat and its painful bodily result. This is telepathy, namely, thought-transfer without any known or recognized physical or mechanical means of communication. Professor Scudder is evidently telepathic with cats, as a psychist would express it. What subtle connection there is between the anthropoid and the aeluroid organisms in this case, resulting in such violent antipathy and respiratory derangement on the one hand, and such complacent sympathy or entire apathy on the other, is hard to say, though it may be suggested that asthmatic breathing resembles purring in some audible respects. Whether any real mind-reading is here involved is doubtful, because it is impossible to say what cats think of Professor Scudder; though what this amiable gentleman thinks of cats, while under the shock of the feline telepathic impact, and also subsequently, is well known to the large circle of his friends.

When I was appointed by the Theosophical society its official censor of the American Society for Psychical Research—a delicate and difficult office, which I reluctantly accepted about a year ago, in the interests of psychic science—it became incumbent upon me to explain to the Psychical society any fact in psychic science which they might succeed in establishing.

I can not admit that the said society has established this case of telepathy, considering that I have been obliged to do so for them. But since one of their members has been the unwitting means of demonstrating feline telepathy, I pass the credit of the discovery over to the Psychical society, with

the compliments of the Theosophical society, and offer my explanation of the matter. It is the same "Explanation of Telepathy" which was printed in the New York *Nation* of January 15, 1885, after Professor Scudder, with tender regard for my reputation as a scientist, had declined to publish it in *Science*, of which he was then editor.

All animals, plants and minerals disengage from their bodies a substance variously called "biogen," "od," "akasa," etc.; this aura or ultra-sensible emanation having certain modes of motion which are the direct means of "phenomenalizing" or making apparent to the natural senses those effects known as "mesmeric," "magnetic," "nervauric," "telepathic," "spiritistic," etc. Professor Scudder happens to be so constituted, in relation to cats, that the feline biogen, impinging upon the Scudderian, immediately makes him think of cats, transfers his thought from all other objects of interest to cats, fixes his mind upon cats, excites a violent "psychic storm," or emotional disturbance, and results in the painful physical derangement above noted.

It would interest any student of psychics to ascertain whether the eminent entomologist who furnishes this case does not suffer in much the same way from various other animals, as horses and cows. I venture to surmise that such will be found to be the case.

Any other explanation than I have given does not occur to me as probable. A physicist or biologist, however, might base an opinion contrary to mine, on the ground of common zoological ancestry, heredity, atavism, and so forth, according to the general principles of evolution.

Not even a "well-known ghost-smeller" should retort by calling Professor Scudder a hitherto unknown "cat-smeller," because that would not be polite, and because the learned professor does not smell cats, in point of fact, when he enters into telepathic relations with those zoological organisms. And then, too, his apparent inability to become cognizant of unembodied human intelligences by means of telepathy, may be more a matter of necessity than of choice. Should he ever succeed in establishing telepathic relations with a ghost, let us trust he will find such method of communication less painful to his respiratory apparatus, and more conducive to his peace of mind.

ELLIOTT COVES, F. T. S.,
Censor A. S. P. R.

SOMETHING TO THINK ABOUT.

Every woman should have some special thing to think about except the regularly weekly rounds of duties; in fact, some aim in life except that of cooking, eating and sleeping and the contingent possibility of dying soon to get rid of it all. No aim and no change make asylums overflow, leave children motherless and make life not worth the living. Every woman had her ambitious dreams once; what were they? To write? Then let her write every day, if but three lines, on some subject she is most familiar with. To paint? Let her get water colors, paint flowers and work at it every day, if for only half an hour. If one has but half a chance let her prove that she uses that; that she can do more than many who have not only a whole chance, but many chances.

—Pauline Adelaide Hardy, in *Good Housekeeping*.

IS LIFE WORTH SAVING?

Charles Loomis Dana, discussing this question in *The Forum*, says :

"The true answer to the question, it seems to me, depends on the view taken as to what human life signifies. If we look at the life of a man as simply a magnificent efflorescence of protoplasm, something that begins with and ends with matter; if the true philosophy of living is simply to get as much rational enjoyment during our stay as is compatible with agreeableness to others, death ending all, there will come a time, as it came with the Romans, when life ceases to be sacred. We must then consider whether we can not make our efforts at life-preserving more judicious and more scientific. For, from this point of view, man is only a resplendent animal; the idiot or dement, having lost his resplendency, is purely an animal, and to be treated as such. The Romans did this. They were a civilized race; though they rejoiced in wars, they were not all brutes; yet the father held the life of his children in his hands, and applied the laws of economy to the numerical arrangements of his household. We have heretofore been accustomed to look upon life as a thing sacred, to be preserved at all hazards. But we can outgrow this custom; and from a materialistic and purely rational point of view, there is no reason why we should not attempt to do it, if we constantly find that certain classes of human beings make us uncomfortable and put us out of pocket. We can return to a softened and sweetened form of Augustan methods. It is impossible that the cultivation of positivism, social devotion, and the religion of humanity, will really tend to make human life more precious. The cult of Humanity is based on a pure sentimentalism. The practical and healthy man with forty years of life before him, if that is all, will not foolishly sacrifice his enjoyments for the benefit of his not-too-admirable contemporaries, or for the future generations that will walk upon his dust.

"But from another point of view, viz., that human life represents something more lasting and sacred than mere albuminosity, the matter has a different aspect. Life is worth saving because it represents something divine and immortal; and it ought to be saved and cared for at every cost, no matter how wretched or insignificant. To do this will not pay in money, but it is society's moral discipline, and the reward is a spiritual enrichment. It is not enough that society can not afford to be cruel, or that it, as a utilitarian measure, must put a high value on the life of its members.

"Our ideas of cruelty are relative. They were not all bad who watched the gladiators, and who knows how soon we might become insensible to the fact that our loads of vice, deformity and hopeless suffering were scientifically and inexpensively removed? In fine, life is only worth saving because it represents something more than mortality; and only from this higher and spiritual stand-point can preventive and curative medicine, in all its applications, be justified."

THE CENTURY Co. announce a Life of Lincoln, by John G. Nicolay and Col. John Hay, as the leading feature of THE CENTURY for 1886--7, beginning with the November number. It will be illustrated with portraits, fac-simile of documents, views of places, etc.

THEOSOPHY IN THE PRESS.

A great many articles, both editorial and otherwise, have within the past few months appeared in the daily papers, the most of them full of misstatements mixed with ignorance of not only theosophy, but also of many things well known in literature. One paper devoted two columns to the subject, and the editor called them thorough and accurate, yet we find in it the mind cure treated as theosophy, and then all the cranky notions the writer could rake up in New York and Boston are called "Buddhist bosh."

But some theosophists have been guilty of ventilating in the papers the statement that theosophy is *astralism*, that is to say, that the object of the society is to induce people to go into the study and practice of spirit-raising, cultivating the abnormal faculties, of clairvoyance and the like, ignoring entirely the prime object, real end, aim and *raison d'être* of the movement—universal brotherhood and ethical teaching. In fact, we make bold to assert, from our own knowledge and from written documents, that the Mahatmas, who started the society, and stand behind it now, are distinctly opposed to making prominent these phenomenal leanings, this hunting after clairvoyance and astral bodies, and that they have so declared most unmistakably, stating their wish and advice to be, that "*the society should prosper on its ethical, philosophical and moral worth alone.*"

Theosophists should haste to see that this false impression created at large, that it is a dangerous study, or that it is in any way dangerous, or that we conceal our reasons for what we are doing, is done away with. There is proof enough to their hand. India has nearly 120 branches, all studying freely and openly how best to purify their own lives, while they bring to others a knowledge of right doctrine. America has a dozen branches, nearly all of which know that the impressions referred to are ridiculous. If one or two persons in the society imagine that the pursuit of psychical phenomena is its real end and aim and so declare, that weighs nothing against the immense body of the membership or against its widespread literature; it is merely their individual bias.

But, at the same time, this imagination and misstatement are dangerous, and insidiously so. It is just the impression which the Jesuit college desires to be spread abroad concerning us, so that in one place ridicule may follow, and in another a superstitious dread of the thing; whichever of those may happen to obtain, they would be equally well pleased.

Let theosophists attend to this, and let them not forget that the only authoritative statement of what are the ends and objects of the society is contained in those printed in its by-laws. No amount of assertion to the contrary by any officer or member can change that declaration.—*The Path*.

THE AMERICAN NATURALIST for September, has an excellent paper on "Animal Traits," by I. Lancaster of Chicago, in which he relates his experiences and observations among the wild animals who were his neighbors, while he was "camping" in the Lower Florida peninsula, "prying into certain secrets of the birds." Those of the non-scientific, who were not able to follow him in his flight with the "soaring birds," will be under special obligations to him for this peep at some interesting, but unfamiliar animals in their homes, by one who shows he is not only able to use his eyes, but also has the rarer faculty of being able to tell what he sees.

THE INVESTIGATION OF PSYCHICAL PHENOMENA.

Why should so many of our scientific men look askance when the term spiritualism is mentioned, and treat any question that may be asked concerning it with contempt. The very fact that a million of people in this country believe more or less in spirit-phenomena, should compel some attention to them, and the grounds of belief should be investigated until conclusions are reached, that shall at least settle any uncertainty as to whether there is a basis of the supernatural in the phenomena, or prove that trickery, imposture, human credulity, physical and mental conditions, hysteria, insanity, etc., have woven the fabric of an extended and powerful delusion. The British Society for Psychical Research, after a rather prolonged examination of a great mass of testimony relating to the dead, confesses that there is some warrant for the belief of many in spirit-appearance. Out of many hundreds of cases submitted for examination, a score were found that stood the crucial tests that resolved most of the others into mere figments of imagination, or stories that have grown in passing from lip to lip like the famous "Three Black Crows."

We have been waiting to hear from the society that was formed in Boston a year ago. The silence of those gentlemen who commenced their meetings with so much enthusiasm, is ominous. Have they run against an adamant wall of the "unaccountable," in the very outset, and given up all further attempts? If so, let us have their report. If they decide that "there is something in it," we shall, at least, feel that a part of the curtain has been withdrawn, and the subject is less doubtful than it had so long been to us.

This matter of psychic phenomena is of far deeper interest to the world than experimenting with ethyls, or coal tar residua, or the discovery of bacteria and micrococci, and the scientific observer who will penetrate to the bottom of it and reveal its nature will reap immortal fame.—*Phrenological Journal*.

LAYING UP SORROWS.

It is an old saying, "Bought wit is best if you do not pay too dearly for it." From the failures of our own lives we purchase very frequently experience which may truly be said to be bought dearly. It is very easy to mark out a path for others which we hesitate to travel ourselves.

We assume, to commence with, that the heads of the household are united in their desire and endeavor for an attractive home, out from which shall go helpful and kindly influences for others. We too often put out of mind altogether the fact that in the growing boys and girls of our own families are the fathers and mothers of the future generation.

One of the earliest lessons of childhood should be a regard for things held in high esteem (not to say sacredly so) by the grandparents. We are glad to note that the present generation, stimulated perhaps by customs and fashions, are not only cultivating a taste for old china, furniture, etc., but with it a regard for those who have preserved so carefully these relics of a previous generation. It is no longer considered the thing to ignore the elderly people or to put them in the corner, so that we come to feel that the future presents a more hopeful outlook for the cultivation of a proper treatment of the aged, which is as it should be.

—Ellen Bliss Hooker, in *Good Housekeeping*.

THE SCARE CURE.

J. W. CALDWELL.

A friend of mine working in a saw-mill, slipped and sprained his ankle. He was confined to his room and suffered for several months, and then went about on crutches. The sprained joint became stiff, and continued sore. In the meantime he studied music, and began teaching. He had an evening class at a school-house a half mile west and the same distance south of his home. One very dark night, returning home, he came north to the east road, where, parting company with his pupils, he went hobbling along by himself. He had not gone far when, hearing a curious noise by the roadside, and unable to tell what it was, he started for home as fast as he could. His crutches were cumbersome. The noise increased and came nearer. Throwing down his crutches, he precipitately fled. The next morning he walked around very well, and never used his crutches again. Two mischievous students made the noise that scared him.

Mapleton, Kansas.

MIND IN NATURE has entered upon its second volume and discusses a wide range of subjects in a liberal spirit. Many of its articles are by writers of acknowledged ability in the various departments of scientific literature. Spiritualism, that all absorbing theme with many minds, is frequently reviewed with candor and intelligence. Most of the writers on it do not treat it as a popular delusion, but examine its various phenomena in detail, separating, as far as possible, those which are known to proceed from physical causes, from those which cannot be classified under known laws. In this department it is far ahead of the organs of spiritualism, many of which accept everything mysterious, as spiritual. Second sight, one of the elements of clairvoyance, among physicians, who are downright materialists, and who use it in their practice, consider it as an abnormal condition of the mind, and set forth their reasons based on observation. Thoughtful spiritualists, who investigate the phenomena in their own houses, and who are not influenced by the strange and often crooked doings of public mediums, find in this valuable Magazine, many suggestions to guide them in their studies. It is very well known that in most families of six persons, two possess mediumistic powers, which can be easily developed to such an extent as to throw much light on this subtle subject. Public spiritualism is on the decline, in consequence of the many detected frauds of money-seeking mediums; but the great fact that an intelligent force is in the world remains, and has not in all its manifestations been explained upon any other hypothesis than the spiritual.—*East Boston Argus*.

Who never doubted, never half believed,
Where doubt, there truth is; 'tis her shadow.—Bailey.

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MIND IN NATURE

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FALSE LIGHTS.

R. W. CONANT, M. D.

"What is truth," asked Pilate. The question has traveled down the ages as through a whispering gallery, echoing from mouth to mouth until in our day it is repeated on every side.

The human race is neither as good as the optimist could believe it, nor as wicked as the pessimist would make it. A large percentage of all error is due to ignorance and not to intention. But perplexing as is the search for truth, it is wisely ordained. For if the right and wise way were always plain, that important element of character called judgment would almost disappear.

At no time has there been so wide-spread and sincere a search for truth in all departments as at present. Thousands of eager minds are grappling with the most obtruse problems, and if their ability were always equal to their enthusiasm the results would be brilliant. Unfortunately, however, those minds are few which really possess the rare combination of qualities requisite for a good investigator of truth.

These qualities must be both mental and moral, both innate and acquired. Before all others stands *a love for truth for the truth's sake*. Socrates said, "I am one who would gladly be refuted, if I should say anything not true—I would gladly refute another, should he say anything not true—but would no less gladly be refuted than refute." This love must be so perfect as never to be seduced into suppressing or twisting any fact in favor of a theory or prejudice. Nay more, the mind must be kept at all times perfectly open to conviction by sufficient evidence, no matter if it overturns the belief of a life time.

But such perfect openness to conviction would produce merely a mental weather-cock, unless regulated by the second most important quality—the *judicial*. This is of all most difficult to acquire and rarest born. The ability to weigh and discriminate; to not only sift truth from error but hardest of all, to assign each fact its due place and value; to detect and promptly reject all the insidious whisperings of prejudice—this is the perfect fruition of heredity and experience.

Closely allied to this faculty of appreciating true values in the third requisite, *a proud humility*. This paradox represents that attitude of mind, which scorning super-

stition and fear, yet recognizing its own limitations, despises not the opinions of others nor presumes with its little plummet to sound the depths of the infinite. In the reaction from theological to positive methods of thought many persons endowed with more zeal than discretion have rushed into extremes. Imagining that telescopes and microscopes have made them as gods, knowing good and evil, they are ready to ignore both God and man, from little stocks of ill-assorted knowledge build up their little towers of Babel in hopes to reach the very heavens. "A little knowledge is a dangerous thing."

Last in importance, though often placed first, comes the perceptive and acquisitive faculties for the accumulation of material of all kinds. No fact is neglected because it seems unimportant; each is pigeon-holed for future reference. This must be supplemented by quickness in detecting hidden relations and ingenuity in forming theories.

Such should be the investigator of truth. It is of course an ideal unattainable in this life, yet it is well in days when so many voices are heard crying "Lo here" and "Lo there," to bear in mind a standard of comparison. Just so far as we are able to approach this ideal we have the true scientific spirit; and just so far as would-be prophets are lacking in one or all of these qualities must we be cautious in following them. No wonder there are so many cranks of all stripes and shades, that the blind are led by the blind, and the ditches are filled.

The true scientific searcher for truth is honest and judicial, humble toward the divine and considerate toward the human, tireless and versatile in the pursuit of knowledge.

MEMORY.

There have been men who, when ill, have spoken a foreign language, which, when well, they had forgotten. These revivals of memory seem to point to the conclusion that we do not really forget anything in the strict sense of the word. It may be that we can not at a given moment recall this or that to mind, but still it is laid up, we know not how, in a secret storehouse of the brain. Sometimes the memory thus revived is one of early childhood, as in the case related by Dr. Carpenter of a clergyman, who, on visiting Pevensey Castle, felt convinced he must have seen it before, and that when he did there were donkeys under a gateway and some people on top of it. By inquiry he ascertained that he had been there with a picnic party, who made the excursion on donkeys when he was only about eighteen months old.—*Queries*.

THE PHILOSOPHY AND LOGIC OF SCIENCE.*

REV. WILLIAM TUCKER, D.D.

Science has its philosophy, and its logic. There are certain principles and facts in man's nature, and the universe that underlies all science, and the existence of which make all science possible. The knowledge of these principles and facts constitutes the philosophy of science, and the method of their use in the study of nature constitutes its logic.

Science is knowledge, but is knowledge possible to man? Can the human mind attain certainty?

Such is the nature of the mind that by a law of necessity it seeks to know, desires certainty of knowledge, and demands assurance of information. This is the mental source of all philosophy and science. They have grown out of the mind's desire for knowledge, and the demand of the reason for truth.

The conscious unity of mind gives the assurance that man's capacity to learn must be equal to man's desire to know; and if so the knowledge so much desired is attainable, and science is possible.

The factor law, which appears to be universal, viz., that Nature or the God of Nature makes provision for all our natural wants appears to guarantee to man the attainment of the knowledge demanded by his intellectual, rational and moral nature. If it does not then this universal law, which we find in all other departments of life, fails when it comes to man's highest and most pressing wants. This failure is impossible if nature is constant in her laws.

If it were a fact it would destroy not only the unity of mind, but the unity of nature, and leave in the place of the rational order we observe universal chaos. But that man not only has the ability to know, but has actually attained to knowledge is a fact of consciousness, experience, and history. We have a large body of facts, ideas, doctrines, principles and laws in relation to matter, force, life and mind, which we have observed and verified, and therefore know them to be true.

This knowledge is not infinite, because man is not an infinite being; it is not absolute, because man is not an absolute

being; it is not unconditioned, because man is a conditional being; it is relative, because man is a relative being, and it grows out of his relations; but it is real, true, certain and practical. Science does not claim to be a system of infinite, absolute, unconditioned, and infallible knowledge. Its failure to be that which it never claimed to be, and to do a work which it never claimed it could do, is certainly no evidence that it is not true. Because man does not know everything, we are not to conclude that he does not know anything; and because he is not infinite, absolute and perfect, we are not to infer that he does not exist. Science is the result of the effort of finite minds to deal with the phenomena of the finite universe, and its success can only be rationally understood and appreciated when measured by its nature and its claims. It is human in its origin, and partakes of man's imperfections.

The ground of the certainty of knowledge which makes science possible is found in the fact that man's senses, intellect and reason are reliable faculties for the investigation of natural phenomena. This we assume in all our efforts to learn the truth, to acquire knowledge, or interpret the facts of nature. If the being that knows is untrue in the very elements of his mental constitution there can be no certainty in what we call knowledge. If the knowing faculty is unreliable, certainty of knowledge to man is impossible.

Scientific knowledge is the result of man's confidence in the use of his own faculties. It is the outcome of his faith in his own senses, intellect, memory, reason and imagination. Science is therefore really grounded in faith. The first step we take in scientific investigation is an act of faith. Faith in man and in nature lies at the foundation of all true science. The power to observe, compare, classify, interpret, and draw conclusions from facts is necessary to all correct scientific investigation, and this power belongs to man.

To make science possible there must be a perfect adjustment between man and nature. They must be adapted to each other. The thought revealed in nature must be like man's thought, or he could not understand it. Mind in Nature must be like mind in man, or he could not interpret it. The order of nature must be adjusted to the reason of man, or he could not see and admire it.

*Read before the American Association for the Advancement of Science, and furnished for publication in *MIND IN NATURE* by the author.

Science is the idealization of nature. It is the interpretation of the thought relations of the universe. For this to take place there must be an established harmony between Nature and man. It is because of this fact that the reason of man can give law to the phenomena of nature. The unity of nature which man seeks, and on which he builds his science is found in the unity of mind which it reveals, of plan and purpose which is manifest, and of order and arrangement which it shows.

The basis of all knowledge is found in the trustworthiness of man's nature, and the common and universal element of all knowledge is found in the fact that man knows himself as knowing, and in knowing all other things. The personal conscious intelligence of man is therefore the one common element in all forms of human knowledge. It is the grand fundamental fact in all science. It is the result of human effort. Science has been created by man. It is man's interpretation of the universe—his reading of the thought of God in nature. Under science nature becomes humanized, and takes on the forms of human thought, and the laws of the human reason. Man interprets nature by the use of principles and laws which he derives from his own intelligence and conscious action. The thought relations of phenomena are interpreted by his intelligence and its dynamic relations, by ideas derived from his conscious exercise of force in every act of will.

The reason and the will of man thus become real factors in science, of great practical importance in the construction of its philosophy, and in the correct interpretation of phenomena in which all true science consist.

The logic of science, which is the method of scientific investigation, is inductive and experimental. It consists of observation, comparison, inference, interpretation and verification. In this work the great logical instrument is hypothesis; for in induction we do not try to demonstrate a theorem, but to solve a problem, and that hypothesis that will account for, explain and harmonize all the facts, gives the solution of the problem presented in the phenomena of the universe.

Nearly all the great discoveries in science have been made in this way.

In inductive reasoning we pass from the particular to the general, from the limited to the universal. We have more in our

conclusion than we have in our premises. It is a reverse method from deduction. In deductive reasoning we pass from the general to the particular, from the universal to the individual.

Deductive logic is based upon the law of thought that the whole contains all the parts. Inductive logic is based on the law of thought that every part is necessary to form the whole; being a part of the whole, it is like it, hence we may reason from the nature of the parts to what is or was the nature of the whole. In inductive reasoning analogy occupies a prominent place, and teleology, homology, and morphology enter as important rational elements. Final cause in nature gives the philosophy of our faith in its uniformity, which faith underlies all inductive reasoning. There is in man a universal faith in the general constancy of nature. This faith is doubtless partly instinctive, partly the result of experience, and partly the conclusion of reasoning on man's relations to nature. Whatever may have been the origin of this confidence in nature's general constancy we have it, and it is the practical basis of all inductive logic. Here again science is grounded on faith.

The results of the application of inductive logic to the solution of the problems presented in the phenomena of nature have been grand and sublime. Modern science, in all of its discoveries, inventions and doctrines, is the outcome of the use of the inductive method in the study of nature. We thus have in the nature, constitution, faculties, and wants of man, and in their relation to the external universe, the philosophical and logical foundation of all science.

HE WAS BORN DRUNK.

The infant son of a well-known citizen of Westfield, N. J., though old enough to walk and talk, appears and acts like an intoxicated person. A local physician says, it seem that the parents were very exemplary young people, and began their married life without a cloud to dim their future. No one in the town had better habits than the young husband, but some months after his marriage he lapsed a little from the path of strict temperance.

One winter evening the man went from his home ostensibly "to watch with a sick member of the village lodge." He really visited Sam Goschalk's tavern. The

trusting wife discovered at 9 o'clock that her husband had forgotten to purchase meat for breakfast and she went to the market. A stormy wind was blowing and the snow was falling, but as she passed the hotel the sound of a man's voice in song came to her ears. She listened but a moment. There was no mistaking her husband's voice, and, scarcely knowing what she did, she looked into the bar-room window and saw her husband there in a state of beastly intoxication.

Some time after this little episode a son was born to the parents—a fine, healthy infant, bright and comely. When the child began to walk and talk, they took him to the physician. The little one could not walk without staggering in a most unseemly and ludicrous manner, and could not lisp baby words without a strange hiccough and hesitation. The doctor, averring that if he had seen such symptoms in an adult he should have pronounced them due to intoxication and nothing else, with little difficulty obtained an account of the unfortunate maternal impression that provoked the peculiar malady with which the child is afflicted. No line of medical treatment could be of use in such a case and reluctantly the physician gave up the boy to endure his strangely miserable life.

There is nothing like catalepsy about the case; there is no healthier child in town. As near as I can explain it, the child has muscles and nerves in that condition of action which its father showed when the mother's impression of his intoxication was received. There are no fits or convulsions, though a tremor is always present. In spite of this fact there is no mental weakness. There is no coördination in the movement of the lower limbs, and the hands are almost as bad off. His gait is heavy and insecure, a regular drunken reel or stagger. As to his speech, it is not only incoherent and rambling, but he has all of the phenomena of exhilaration or excitement characteristic of the early stages of intoxication. His ideas seem to flow rapidly, and all of the senses are wonderfully acute, but there are the muscular tremblings and the actual shambling gait of the drunkard. It is a hopeless case, impossible to cure. That boy, if he lives, will have the continued appearance of drunkenness, and it can not be helped. He is drunk, naturally drunk, and though he may become a great scholar he will never outgrow this malady.

SOME CURIOUS FACTS.

R. W. SHUFELDT.

Thank you, I am better now, but I am just recovering from a relapse. Professor Coues is an old friend of mine, and I have had the pleasure both to meet and correspond with Professor S. H. Scudder, and I unguardedly read "Feline Telepathy" in *Science* several weeks ago, and notwithstanding my former experience, I again read it in the October number of MIND IN NATURE. Hence the relapse; but never mind, as I say, I am better now, and I doubt whether a recital of the extraordinary symptoms of my attack, *coming from me*, would add anything of interest or value to the literature of facial spasms, followed by general paralysis, and the rupture of first one visorius muscle and then the other. But I must write with caution, for the very thought of the cause of my trouble inclines the poor, mutilated stumps of the muscles in question, to twitch.

I am a member of the A.S.P.R. myself, but not one of those members who would have approved of the election of Professor Simon Newcomb to the presidential chair of that society. This I say with all due respect to that learned and wise astronomer and political economist, and not without reason, for I was associated in a series of experiments with Professor Newcomb several, or rather, a year or two ago, when this conclusion was forced upon me. Be it enough to say here, however, than I am compelled to believe that a person in order to be capable of properly investigating the class of phenomena now attracting so much attention, and generally alluded to as psychical ones, must have had a peculiar schooling in certain lines of research. For instance, a man should at least be familiar with modern physiology; he must not be prejudged in the premises; and finally he must be more or less in sympathy with the subject, and have had at least five or six years' association with people who have given special thought and study to such matters.

To return, however, to the question of feline telepathy, I would like to state that Professor Scudder's case is to my own knowledge not unique. When I was a small boy my father's home was at Stamford, Conn. There we lived in an old-fashioned, comfortable house on Long Island Sound. On the first floor of this house there was a large dining-room,

furnished with green leather and oak furniture, and draped with heavy curtains; in short, one of those kind of rooms with its large comfortable lounges, mats and rugs, that one might have to hunt for the book, perhaps, that they had been reading, and mislaid, somewhere in the room. This apartment led by opposite doors into a library and parlor, similarly furnished. We had a number of pets about the house, but at that time no cats—in fact, cats were debarred the premises, for only a year before I had been bitten by one, and nearly lost my left hand in consequence.

My younger brothers, however, were very desirous of possessing one of these animals, and were constantly begging their mother to allow it. One evening they picked up a miserable little gray cat under the hedge in front of the house. They brought it in and hid it under a large baby shawl in one of the great oak chairs in a recess between the library and dining-room, where it soon went to sleep, and was forgotten by them. Mother was out at the time, but when she came home it was quite dark, and the dining-room only lit up by the fire that shone through the circle of windows in the great "oriental stove" in it.

The boys had gone out, but two lady members of the family came in. None of us knew anything about the cat in the chair, but were all sitting about the stove enjoying the quiet that comes with that part of the evening. There was a ring at the front door bell, and a female visitor was ushered in. She was a recent acquaintance, and a person who had made "first impressions" a study. Her studied carriage on this occasion was, however, seriously interfered with, for she had not been in the room more than a moment, when she brought her hand up to her throat, an action that was followed by a curious wheezing, and painful expressions of countenance. Finally she gasped out, "There is a cat in the room!" We had all started for water or cologne, to relieve if possible her strange attack. Her exclamation and explanation was met by my mother saying that "it was impossible, for they were not even allowed to bring one into the house." The lady, in spite of this, still coughed and held her throat, and finally to satisfy her, I made a hasty search of the room, when, to my utter surprise, I uncovered the sleeping kitten in the dark recess, in the great chair, where my

brothers had placed her. Relief immediately followed for our visitor when the animal was removed to the kitchen.

Possibly Professor Coues' explanation in *Science* may account for this class of phenomena, but I am inclined to believe that they will bear further investigation, which, mark my word, they will surely receive.

There was another curious thing that one time happened while we lived in that dear old home of ours, and it was this. It occurred before the incident I have just related, when I was quite a child, some thirty or more years ago. For several days my baby-brother, Charlie, lingered at the point of death in the old nursery upstairs. When he was well he was one of those happy, little sunbeam youngsters, of the very loveliest disposition, and the envy of all the mothers who had ever seen him. But now both my boy brothers and myself knew that we were to lose him. The very "looks of the family," the solemn, painful air of the house, instinctively told us children so. It came one night, an hour or so after midnight. I remember it only too well. I was asleep in mother's room, but was awakened by some movement in the nursery. I started up in the pitch dark, and crossed the room into the hall, where it was equally dark. The nursery door was open, and the room feebly lit by a little sick-room taper on the hearth. My father was standing at the foot of Charlie's crib; my aunt was in the room, and mother was leaning over the little sufferer. All were quietly waiting the end, and I dared not enter. Charlie had on a soft little blue flannel jacket, fastened by two pearl buttons at the top, and was lying on his back. I had been mutely gazing upon the group but an instant, painfully realizing all of those sensations that come over a child's mind under such circumstances, when I became conscious of the fact that the two little pearl buttons were shedding forth a feeble but peculiarly soft light, that gradually illumined my little brother's face, and then all that corner of the room where the crib was.

What followed I have never known, for my father turned and saw me, and I ran back to bed.

The day Charlie was buried I overheard a remark that satisfied me that what I had seen that night in the nursery had been

observed by those in the room, but for months we rarely spoke of Charlie's death, on mother's account. Many years afterwards, though, my father, an old naval officer, was home from a long cruise, and when we were alone one evening, he suddenly said, "My son, were you in the hall-way the night your little brother Charlie died?" to which I replied that I was. "Do you recollect seeing ——" I knew what he was about to say, and I quietly replied, "Yes, sir; I saw it all." That was twenty-two or three years ago. The subject has never been broached in the family since, but remains one of those incidents which we *know* to be true, but never speak about. Let me say here, too, that on this account they are only the more difficult to submit to *exact scientific investigation* and explanation before our learned societies for psychical research.

FEAR DOES NOT REASON.

An instance out of my own experience will go to show how fear does not reason. About ten years ago, when I was in Baden, near the Black Forest, I was in the habit of walking alone in the evening till late in the night. The security was absolute, and I knew very well that there was no danger; and, as long as I was in the open field or on the road, I felt nothing that resembled fear. But to go into the forest, where it was so dark that one could hardly see two steps ahead, was another thing. I entered resolutely, and I went in for some twenty paces; but, in spite of myself, the deeper I plunged into the darkness the more fear gained possession of me, which was quite incomprehensible. I tried in vain to overcome the unreasonable feeling, and I may have walked on in this way for about a quarter of an hour. But there was nothing pleasant about the walk, and I could not help feeling relieved when I saw the light of the sky through a gap in the trees, and it required a strong effort of the will to keep from pressing toward it. My fear was wholly without cause. I knew it, and yet I felt it as strongly as if it had been rational. Some time after that adventure. I was traveling at night, alone with a guide in whom I had no confidence, in the mountains of Lebanon. The danger there was certainly much greater than around Baden, but I felt no fear.—*Popular Science*.

OF SUCH STUFF ARE DOCTORS MADE.

Twelve years ago, in France, a poor woman was bitten by a dog, undoubtedly rabid, near Notre-Dame, and taken to the Hôpital Dieu, where the wound was at once cauterized. Several months after she was recognized in the street by a student who had seen her under the operation. "Hallo!" he exclaimed, "you are not dead? The dog which bit you was nevertheless mad!" The poor woman dismayed, was soon after seized with spasms of the most violent kind. Admitted *d'urgence* to the clinique of Dr. Bucquoy, she was put under treatment, but without avail, and died soon afterwards.

THE UNCONSCIOUS SELF.

H. G. M. MURRAY-AYNSLEY.

The article headed "What Was It?" by Pierce Burton, in *MIND IN NATURE* for August, 1886, recalls to my mind a curious incident which occurred to me about fourteen months ago. I had been writing one evening, and had almost, if not quite, completed the article on "Soul and Music" which appeared in the September number of the same journal. After I had gone to bed and had fallen asleep, I awoke suddenly *en sursant*, as the French say, and without any conscious effort on my part, the words "Music appears to act as ballast," rung in my ears—not the actual sound of a human voice, but the voice of my inner self—which words, and the thought conveyed by them, I introduced the next day into my paper. I would ascribe both this and Pierce Burton's experience as due to unconscious cerebration.

I have also not unfrequently had experiences of a totally different nature; sometimes during the hours of the night, and also in the day time. For instance, if anxious or in doubt about a thing, I put a question to my inner personality; the answer, if obtained, is correct, but sometimes, strive as I may, no reply comes. About two months ago I was returning to our lodgings in London by the underground railway, having given myself but little time to dress and dine before accompanying friends to the theatre. I wished, therefore, to know whether I should find any letters awaiting me on my return, as I might have to answer them. The persistent reply I received was, "Two letters and a half! Two letters and a half!" On arrival I found two letters which had come by the post; the *half* was represented by the visiting card of a friend on which was written an urgent request for my assistance in an emergency which had arisen in her family. I could multiply incidents of a similar character in which in some manner I frequently find myself acquainted with things either before or after their occurrence, or before I could have known them in the ordinary course of things.

Once, and once only—many years ago—did I hear a voice external to my own and also to that of this inner intelligence. It said distinctly, "One of your name is dead,"—at about 3 A. M. I awoke suddenly with a start—not as one usually does, gradually

return to consciousness—and these words fell upon my sentient ear. A few hours later a post letter brought me the news that a little nephew had died very suddenly of croup. We only knew of him as a fine, healthy boy.

Few of us are not occasionally reminded that we possess both a conscious and an unconscious self. Our inner consciousness enables us to see "as in a glass darkly" what has happened at a distance from us, and also (as in cases of second sight) what is about to occur; in both the knowledge has entered our mind in a way—we know not how—but quite apart from the ordinary channels. Such knowledge has sometimes come to me unsought, and sometimes (as in the case of the letters) only after questioning my inner self. Had a friend been with me in the train on that occasion, a proof might have been obtained which would have satisfied the most skeptical person as to the reality of this experience. I am not subject to dreams; if they do come to me it is rarely indeed that I can recall them afterwards; but I frequently have various forms of waking prescience, and also some feeling which I believe may be due to mental cerebration. With regard to this latter form, it seems quite possible that we may know a thing (that is to say, it is there, locked up in our inner self) and yet that we may not be conscious that we do know it. The following case, related by Moritz, would seem to show that this is not a contradictory hypothesis. He tells a story of a poor basket maker who could neither read nor write, and who yet, when in a state of somnambulism, would recite long and fluent sermons, which were afterwards recognized as those preached by a divine to whom he had listened when a child, more than forty years before. It is not improbable that the heredity of memory and inherited tendencies contribute largely in influencing our physical movements, and our actions both of word and deed. I have been told of a gentleman who was very partial to argument, and whenever he had the best of it he was in the habit of uttering a peculiar chuckle of triumph and rubbing his hands together. He died a few months before his little son was born, and yet this child, who had never known his father, very early in life made use of the same sounds and movements, and showed the same taste for disputation. When we are in the land of dreams, inherited recol-

lections would naturally have the most powerful effect upon us, for then, and also when we are in the hypnotic or mesmeric trance, the mind (or sentient part of us) and the body seem to be for a time divided, as in the singular but rare waking condition which happened to myself some years ago, cited in "Mind and Will Cures, etc.," *MIND IN NATURE*, April, 1886. A friend told me very lately that in early youth she frequently had similar experiences, and rejoices that she has now entirely lost them. In these and allied instances we seem to be given a brief glimpse into the past or into the unknown world, beyond our ordinary ken. But, to quote the words of St. Paul, "Whether in the body or out of the body, I cannot tell."

All persons do not appear to be equally receptive of such impressions or feelings; visions, apparitions, and voices are seen and heard by some persons, whilst they are invisible or inaudible to others who are near them—the right cord has been touched in the one case but not in the other. It seems not improbable that like comets or meteors they follow certain natural laws, but what is the agent in both, whether mesmerism, electricity, or some force akin to these, science has as yet been unable to discover.

With regard to the portion of a sermon quoted by Pierce Burton, apparently the preacher has overlooked the context to the passage he cites, viz.: "I am the way, the truth and the life;" and again, "The letter killeth, but the spirit giveth life." Nor, in my opinion, can his text be held in any way to apply to the inward voice, to the unconscious self; were it so, how rarely would such sanctifying grace fall on us, though it may possibly sometimes do so unheeded.

YET when I go out doors in the summer night and see how high the stars are, I am persuaded that there is time enough here or elsewhere, for all that I must do.—*Emerson*.

The intellect of the wise is like glass—it admits the light of heaven and reflects it.—*Hare*.

I dare do all that may become a man;
Who dares do more is none.

—*Shakespeare*.

REASONS FOR BELIEF.

A. N. WATERMAN.

It is reasonable to believe in the existence of phenomena outside, similar to that within our observation; and as in the things we behold there is great diversity, and some are much more common than others, so that we speak of the most uncommon as wonderful, it is reasonable to believe that there may exist things of greater diversity and much more wonderful than any we have seen.

The extent and character of the diversity, in the existence of which it is reasonable to believe, depend upon the nature of own observation and the amount and kind of testimony by which the things we do not see are evidenced.

Few people have ever met a man one hundred years old or seven feet tall; yet no one disbelieves in the existence of such persons; with reason we might believe that people had lived to be a thousand years old and were ten feet in height; but it is manifest that the evidence in support of such a statement, to make a belief of it rational, must be vastly greater than that required to establish our faith in the reality of a centenarian, because the alleged phenomena would be much more wonderful and beyond the range of our observation.

If we find a particular thing ordinarily followed by another, it is reasonable to believe that the first is a cause of the second.

A physician gives medicine, he reasons as to its effect entirely by the subsequent symptoms of the patient; he gave the prescription because he knew that much observation had determined that it had a certain efficacy; and for this reason and with reason his brethren will sustain him in his treatment, although the medicine fails to produce the desired result and the patient dies.

The allopathic doctors used to speak most contemptuously of the homœopathic, calling them charlatans, humbugs, fanatics, etc.; and many an old school practitioner thought and thinks now that he had conclusively shown the absolute absurdity of the high potencies by a mathematical demonstration that there was not one chance in ten thousand that any of the medicine pretended to be administered had been given at all; yet predicted effects, cures, following this attempted administration of highly diluted remedial agents are as numerous,

usual, and well established; as are such phenomena as a succession to the administration of palpable doses the blackness and bitterness of which the sick man can see and taste. The men who prescribe the high attenuations are among the most learned and scientific physicians of the age; they have for patients an intelligent part of the community, their success is good, and yet following the atomic theory it is mathematically demonstrable that there is not one chance in a thousand that they give any medicine at all.

It is reasonable to believe, because of results, and because of this alone, that what they give cures.

Advance the metaphysicians. Of course they ought never to have come, but here they are, pointing to results; and all the pathics are in arms saying "it was good nursing that cured, or time, or there was no sickness anyway;" which all may be true not only of the metaphysicians' "cures" but of all those thought to have been wrought by all the practitioners of the most ancient and regular schools.

We have within the past two centuries made great progress in our knowledge of the causes that produce physical phenomena, so much that there is now an universal disposition to deny the existence of motion whose origin and laws we can not fathom; but we have made little or no advance in our understanding of the mind and its relation to the body; our comprehension in this regard is merely apace with that of three thousand years ago.

It does not follow because metaphysicians cure, that they have grasped the relations of soul and body, any more than it follows that the servant who builds a fire understands the chemical laws that regulate combustion.

You strike a match and apply it to the tinder and a flame follows, you say the fire was lighted with a match. You summon a metaphysician, he comes, and the patient gets well. You say what?

What is it reasonable to say?

When cures thus following, are proportionately as numerous and as well established as those that attend the treatment of the "regular" M. D's. what, gentlemen of the old school, is it reasonable to say?

Habit with him was all the test of truth: "It must be right; I've done it from my youth."—*Crabbe*.

PLANCHETTE.

JOHN WETHERBEE.

I was interested in what R. W. Shufeldt said in your July number on this subject, but do not come to the same conclusions, either as to the fact, or the theory, one of which, briefly stated, reads thus: "If it had been a living fact, that it were possible to really communicate with the departed through the agency of any such instrument, it would not have disappeared almost entirely in a few years as it has." I might say here that if tinder boxes had ever been a living fact as a light producer, they would not have disappeared; but I will reply to the above quotation in another way. *First*, it has by no means disappeared, though a table which answers the same purpose only heavier, but having the advantage of being handy, no house without one, hence is used and even preferred to a regular planchette. In a gathering of a score of persons one can most always be found who can draw out a movement more or less intelligent either by tipping it or rapping. There have been so many sensuous ways of reading this intelligence, such as it is, that the slow one by the alphabet and the inconvenient and often scraggly one by the planchette, have been somewhat neglected, but not at all approximating to a disappearance. *Second*, the uncertainty and unreliability of the intelligence that come in this occult way may have made the pursuit of it not worth the candle, so that if the planchette, or the table as a larger planchette, had disappeared, it would have argued nothing, because men want bread more than they want sac. Beyond the simple fact of intelligence from the departed, there seems to be nothing of practical value in the intelligence but the simple fact, which, if demonstrated, irrespective of the quality or reliability of the problem makes every other discovery in human history pale by the side of it. This may be in the reader's mind as begging the question, but not from this writer's standpoint; but more on this point further along.

The article referred to says: "Let me beg of you in conclusion on no account to attach any spiritual agency to such phenomena as these." "It is only the low order of spiritualists who make the spirits of the departed do the ridiculous at their earthly visits and perform senseless feats,

etc." It will make most spiritualists smile to think of making the spirits of the departed do this or that, for the spirits or psychic force, or whatever the power may be, are masters of the situation and do what they please. The laws of nature do not conform to anyone's special notions of what is senseless or ridiculous, and many undignified things are done in their connection in the pursuit of knowledge which became sublime by their association with sublimity; as Emerson says, crabs and goats become dignified when used as signs in the zodiac. Professor John Tyndall when lecturing in the Lowell Institute, spoke of questioning nature and getting replies, illustrated the very point our friend does, when he speaks of "senseless feats," where he spoke of students of science who seemed to observers to have been triflers playing with toys, and now says Tyndall, watching Draper and Herry in their investigations from the standpoint of to-day, we might call them trivial, but what they led to make even playing push-pin like Sir Isaac Newton or kite-flying like Benjamin Franklin become sublime. If it is ever admitted that there is a spiritual agency in these sensuous phenomena, how respectable will all these "senseless feats" appear! I put the "if" in, not that it belongs there, but for the respect I have for the general reader who has not had my experience.

Wm. Stainton Moses, of the London University says (and I am inclined to think he is right): "The spirits who are able to deal with gross matter, so as to produce physical manifestations, are beings who are not possessed of high moral consciousness; whether they are instruments in the hands of more progressed intelligences or not, the fact remains that they can not be relied on as judged by the laws of human integrity."

It may be such kind of unreliable intelligence which has sent planchette into obscurity if such were the case and where it is the case, as well as the kind advice "not to attach any spiritual agency thereto." Allowing Mr. Moses to be correct, and he certainly is approximately so, then the residuum of value, all the value there is perhaps, is simply the intelligence as a simple fact, and it is none the less intelligence because unreliable. Wherever there is intelligence, good or bad, true or false, reliable or unreliable, there is, or was a man—a human being. I may be making a strong assertion in saying the genesis of

intelligence is human, but I challenge contradiction,—of course I am speaking of the dictionary meaning of intelligence. That being so, the intelligence behind the manifestations is human, either a man in the form or one out of it, and it is nothing against the spirit claim because false or unreliable.

Possibly there may be a wisdom in befogging this intelligence even if it be spirit agency, so as to make it of no practical value. Suicides increase every year, alarmingly so, perhaps. If the reports and visions of the beyond were uncontradictory, or as distinct and reliable as the reports or visions of the other side of this world are and as easily depended upon, such terminations of mortal life would increase and the "bare bookin'" come into more general requisition; discounting a future life, meeting death so to speak, before one falls due. I do not say this would be so, but a perfect knowledge of the doings and the wishes of the departed might be injurious to the necessary material progress of mundane life. I think the workings of nature, or Providence, seem to be very wise, that is, there is an intelligent design, but that, so as to speak, unconscious intelligence, as far as we can judge, is not the intelligence of which I am speaking and very probably the workings of Providence and the laws of nature are as incomprehensible to spirits as to mortals. The intelligence back of these phenomena which I admit is of no great practical value, still there is evidence in human experience that sometimes this intelligence is of value even enough to make respectable the rest or the bulk of it which is not. So we will waive any high claims for its source and say as yet the mission of modern spiritualism with its planchettes, tables, slates and other manifestations, is just to supply the hungry demand of the soul that the man does not end with his body in dust and ashes, and also that we can not depend upon our older brothers, the departed, with their strength and wisdom, to do our work for us—do our hard sums, so to speak, but that we must get to be mathematicians ourselves. We come to grief generally when we swing clear of our own ability and trust to the spirits to paddle our canoe for us. Is there then only a small percentage of value, only the bare evidence that death does not end the man, but enables him in the language of Oliver Wendell Holmes :

"With tranquil eye to read,
By the pale glimmer of the torch reversed,
Not *Finis*, but the end of volume first?"

I certainly think not; every discovery in human history pales by the side of it, if it be true. Even the skeptical editor of the *Scientific American* admits that and in strong language, but of course emphasising the "if," and intelligence alone must settle that "if."

In this connection we will quote the Rev. M. J. Savage (who is an able and scientific minister, and prominent in the American Society for Psychical Research; he is not a spiritualist, neither is he a bigot) who says, speaking in his pamphlet on Modern Spiritualism, "There is a body of evidence that would be regarded as conclusive proof on any other proposition whatsoever. One fact alone can establish it and that is undoubted proof of the presence and activity of an intelligence that is not that of any of the embodied persons present." I fully agree with the reverend gentleman; intelligence must settle it. Not necessarily true intelligence, or wise intelligence, or original intelligence, but simply intelligence. But it must be spirit intelligence, and there each will have to judge for himself. What would satisfy one would not satisfy another, hence, to-day it is a matter of experience, and not argument.

I can state many instances of the "presence and activity of an intelligence" that was not, and could not have been, the intelligence of persons present; but the subject not being a matter of argument, I will not state them, but I will relate one incident connected with a planchette. I had one, but I could not make it budge. A friend whose name was Freeman happened to visit me, and our business was on the estate of a person who had lately died. During the time we were together, he noticed the planchette, and said: "What is that you have there on the table?" pointing to it. I explained it, put my fingers on it, and moved it mechanically, to show him how it worked. He was no believer in any such nonsense, but he put his hands on it with mine and it worked, and he said I did it. I knew I didn't, but I put a large sheet of paper under it and we put the ends of our fingers on it gently and it moved, and the pencil wrote plainly this message: "*There is no such thing as a dead man,*" and then the name, "*C. Vanderbilt.*" The man was astonished, particularly after being

fully satisfied that it was no trick of mine. We were neither of us acquainted with the old Commodore who bore that name, only by reputation. Mr. Freeman knew nothing of spiritualism, but rather thought one world was enough, and believed in no other. Here was an intelligent message. It seems a lie to Mr. Freeman, for our business at that moment was concerning a dead man. It did correspond with my ideas, and mind-transference was a possible thing; but the moment one begins to reason, it seems like straining at a gnat and swallowing a camel to call this a solution. I had no effect on the planchette, and it moved under Freeman's hand when mine was not on it. It seems to me if it was mind reading, it would have been Freeman's mind, and that the cemeteries were full of dead men, instead of there being no such thing. It was very evident that the intelligence who wrote that message could hear, as well as write, for we had been talking of a dead man, and his affairs. Now if a dead man, that is, one released from his dead body, had been listening to our conversation and had got a chance to reply, it was the most natural thing in the world for him to have said what he did. Now the source of that communication would settle this whole matter. If it was from a departed spirit, it might have been a bogus Vanderbilt, but any departed spirit saying so would settle it affirmatively, and the fact that he was an alias assuming to be C. V. when he was not, would have made no difference. That was an intelligent message, and must have come from a human being. The only human beings connected with the phenomenon was Mr. Freeman, the writer and the intelligence that wrote the message. Every one must admit that if that message did not come from our own thoughts, it did come from a spirit. Seems to me it is more rational to believe that a departed spirit did it, and consider Longfellow's lines truth as well as poetry when he says:

"The spirit world around this world of sense
Rests like an atmosphere, and everywhere
Wafts through these earthly mists and vapors dense,
A vital breath of more ethereal air."

Man is a military animal, glories in gunpowder, and loves a parade.—*Bailey.*

Take time to deliberate, but when the time for action arrives, stop thinking and go in.—*Jackson.*

CLASSIFICATION OF MENTAL DISEASES.

A conference was held at Saratoga, September 8th, in response to the invitation of Clark Bell, editor of the *Medico-Legal Journal*, and member for North America, of the International Committee, appointed at the Antwerp congress held by the Belgian society, on "classification of mental diseases as a basis for a uniform system of international statistics of the insane." There were present representatives of the various societies in this country interested in the subject, Dr. Pliny Earle was chosen chairman.

Mr. Bell submitted to the conference the various plans, or basis of classification, that had been submitted by the different members of the International Committee. These various plans were carefully considered, discussed and compared with each other. After a general discussion, the following points were considered as settled by the conference.

1. That the proposed classification should be framed, with special reference to its practical use, for the purpose of securing a uniform basis for International Statistics of the Insane.

2. That it was not deemed desirable to make a complete, detailed Scientific Classification of Insanity, which should embrace all known forms or subdivisions of the Insane, but as simple a classification as could well be framed, for the purpose we had in view, viz: that of securing a basis for uniform International Statistics, that should be representative of American thought under our present knowledge of the science.

Mr. Bell also addressed the meeting at length, giving the action of the Belgian Society initiating the movement; the transaction of the Antwerp Conference; the composition of the International Committee; the labors and plans of such countries as had submitted their plans already; the course he had taken to secure the co-operation of the most distinguished of American and Canadian Alienists and Publicists, and the success which had crowned his labors in the present Conference.

Dr. Henry P. Stearns, of Hartford, explained the previous labors of the members, in agreeing upon a basis which he carefully explained and submitted, and concluded an interesting address by moving its adoption, and that it be recommended by the Conference.

CAN MINDS HOLD INTELLIGENT COMMUNION DURING SLEEP?

The following article was published in the *Brooklyn Eagle*. On writing to the editor to know if the report was verifiable, the following reply was received:—

Brooklyn, Oct. 17, 1886.

Dear Sir:—The article in the *Eagle* to which you refer is a narrative based on my recollection of events which happened nearly twenty years ago.

They occurred substantially as I related them.

The only thing that could affect their value would be the suspicion of collusion between the ladies in question, and I have every reason to believe that no such collusion took place.

Very respectfully,

GEO. D. BAYARD.

Science has rarely ventured to invade the wonderland of dreams. It is common to think that a perfectly healthful sleep is undisturbed by any such symptoms of mental perturbation. When we dream, according to the generally accepted notion, it is a sign of some physical disorder. The liver is a poet, or an orator, or a statesman, or a lover, if it is diverted from its natural functions and permitted to visit the realm of slumber. An untimely Welsh rarebit, midnight lobster salad, an ear of underdone corn, or an indigestible steak may emancipate that organ and thus explain the phantasmagoria of dreams.

But there is another aspect of the subject in regard to which science is less confident—which it does not, in fact, pretend to understand. No local organic derangement could have furnished Condorcet in his sleep a key to the solution of the difficult problem that had defied him during his waking hours. Dyspepsia might have awakened in the imagination of Tartini the strains of the "Devil's Sonata," but it never could have aided a mathematician with a suggestion of any new use of the differential calculus. It has unlimited poetic possibilities for the sleeping mind, but it despises the utilitarian arts and sets up no claim to solid acquirements.

Sir Benjamin Brodie, whose "Psychological Inquiries" are probably the most interesting and instructive contributions to the discussion of the subject of dreams from the standpoint which he takes, holds that it would be presumptuous to deny that they may not answer some purpose beyond increasing the activity of thought during our waking hours. His reluctance to

dogmatize is an acknowledgment that in his opinion there may be an office for them in the soul economy which future experience and investigation will fully reveal. Lord Bacon himself has confessed that, although the interpretation of dreams is mixed with numerous extravagances, it is not impossible that we shall find in them the evidences of the existence of a natural law, of the exact relations and operations of which we are at present totally ignorant.

I make these reflections for the purpose of introducing an account of a dream phenomenon that is within my own personal knowledge, and that can not be accounted for on any theory or explanation made by Carpenter or Brodie, or any other authority with whom I am familiar. The year 1867 was one of unusual gayety in Europe. It was the year of the Paris Exposition. The waves of the political excitement created by the brief and lurid campaign of Sadowa had subsided. The ferments of the furious era of the Franco-German war had not yet begun. The Continent reposed under the soothing influences of an interval of profound peace.

Sovereigns and people freely fraternized. William of Prussia, attended by the Crown Prince, and Bismarck and Alexander of Russia rode side by side with Napoleon III. through the streets of Paris and reviewed an army of 60,000 Frenchmen in the green ellipse of the Long-champs. The capitals and highways of travel swarmed with tourists. I never had before seen and never afterward saw so many Americans in a single season abroad. Our party consisted of two gentlemen, beside myself, and their wives. At the Hotel Bauer au Lac, Zurich, long to be remembered by all who have ever visited it for the beauty of its situation and the comforts of its hospitality, we made the acquaintance of an English lady and her two daughters. They were of the family of a retired banker at Leamington, and proved most acceptable companions. The young ladies had been carefully educated, were endowed with strong common sense, and exhibited more than an English partiality for their newly-acquired American acquaintances. The association continued so agreeable that as we were all bound north we concluded to make the journey together. The charms of the Rhineland, particularly at that season of the year (it was August), induced us to make many a detour not originally

embraced in the program of the trip. One of these resulted in our spending nearly a week at Ems, famous as the favorite summer resort of the then King of Prussia, and still more famous subsequently as the scene of the interview between the French Minister and Bismarck which precipitated the bloody events of 1870-71.

Ems is situated on the little River Lahn, a branch of the Rhine. The public gardens stretch along its banks and are full of bowers and cozy nooks favorable to rest or meditation. In one of these, while reading a novel on a drowsy afternoon, the eldest daughter of our English traveling companion fell asleep and dreamt the dream whose curious complement or sequel is the occasion for this article. There appeared to her while she slept a lady friend at that time sojourning in Northern Italy. They had been schoolmates and life-long associates. Leaving England together they parted ways at Cologne and had not met since. As the dream ran the visitor took her seat by the dreamer's side, and, woman-like, immediately plunged into a history of her adventures and experiences from the hour they had bidden each other good-bye. It proved to be an exceedingly interesting one, and contained incidents that made a very deep impression on the mind of the sleeping girl. A notable characteristic of the dream was that the latter did not reciprocate her friend's confidence by recounting her own experiences. I met her shortly after she awoke and heard the story of her vision.

The following month our party broke up, the majority returning to England, while one of the gentlemen and his wife accompanied me to Milan. Returning to the hotel late one afternoon about two months subsequent to our departure from Ems, I saw my friend in eager conversation with a lady who was a perfect stranger to me. I would have passed on to my room but they called me back for the purpose of introducing me. The lady's name struck me as a familiar one, and without much effort of memory I recollected that it was the same as that of the dream visitor to our late companion at Ems. I did not see her again until the following evening, when I improved the opportunity to let her know that I had been so fortunate as to make the acquaintance of one of her class-mates. This knowledge smoothed the road of conversation, and led to my disclosure of the

circumstances of the dream. Before I had got well under way with the recital her face expressed the greatest interest, and at its conclusion she rose with the exclamation, "How very extraordinary!" and begging me to excuse her for a few moments left the room. She returned in less than five minutes carrying a small portfolio, in which were numerous loose scraps of paper written on both sides, and evidently serving the purpose of a diary. She then explained that the story which she had heard from my lips corresponded with an experience of her own. The very day and at the very hour when her friend sat dreaming in the bower on the banks of the Lahn, she, too, had fallen asleep and had a dream. And marvelous to relate the two dreams substantially corroborated each other. She dreamed she was seated by her friend relating the story of her journey, and the account tallied in every essential particular with that which I had received from the absent lady. She correctly described the bower, the dress of her friend, the style of hat she wore, and mentioned that she had been engaged in reading. She informed me also that she had a dated memorandum of her dream, and after some searching in the portfolio produced a paper recording the fact, and adding some slight details which were in complete harmony with my own knowledge of the remarkable incident.

I subsequently ascertained that there had been no communication between the two ladies during the interval between my departure from Ems, and my becoming acquainted with Miss R. at Milan. I wrote to her friend at Leamington stating the substance of what had taken place at our interview, and received an answer expressive of the astonishment which so extraordinary a denouement would naturally excite. As the case is certainly free from any taint of fraud or deceit the facts can admit of but one construction—viz., that it is possible for two human beings to hold intelligent communion with each other during sleep, and without any regard to considerations of place or distance.

WE dare not trust our wit for making our house pleasant to our friends, and so we buy ice-creams—*Emerson*.

No man ever offended his own conscience, but, first or last, it was revenged on him for it.—*South*.

THE SCIENCE OF MIND.

REV. H. SLADE.

It is a most wonderful existence, this of the mind, and we shall probably never understand more than the A B C of it. We find it distributed throughout the universe, and operating upon, in and through all matter and motion. It is indeed God himself, living and acting forever, in all his works, and in us, "to will and to do of his good pleasure." He is the All-Mind, the Whole, the One; as he is the conscious self of all spiritual being. It is "In Him that we live, and move and have our being," so that all our working depends upon the working of God. Our life is included in His life, and His being comprises our own, as the great ocean comprises the countless water-drops. God is the great spiritual life-force, in us and in all things, the current of His being flowing into us, and into all things, as the sap into the vine, and the vine into the branches. And were it that this was arrested for a single instant, we should drop as it were into annihilation, or non-existence.

We ought to be able to take in the thought, that the only real foundation of anything, is the onward and upward pressing of the life of the Spirit, shall I not say, the onward and upward pressing of the life of God, the Infinite Spirit, and Presence and Energy of all that is. We may be sure that there is no strength in us but what is of God, and we can not act at all, save as deriving our power from the Eternal One. He not only maintains the being, but the force and energy also, of all created existence, without which maintenance they could not be sustained a single moment, or were able to turn themselves to this, or that, or in any direction. We are here as having our life and being in Him, and but for it we did not exist at all.

In one way God only lives, and we in, through and by Him. Nothing is absolutely real and eternal but God, and other things as they relate to Him, and as they are made to partake of the Eternity of Him who is the Creator, Defence and Life of all. "We are not unlike a man" as has been said "hunting about to find the atmosphere; not realizing, because we do not see it, that it pervades and contains us all in such a way, that if we were really to find ourselves we have found it, for we are enveloped by it, since it is round us, in us, everywhere. We

no more live by the life that came to us yesterday, than we see by the light that came to us yesterday; but by the life that is constant, and is ever being replenished from day to day.

We must conclude that the motion of things are never started in us; but that all Nature itself is moved by the first great Mover. Behind all these phenomena of Nature, indeed, behind the summer cloud, behind the firmament of light, behind the ebb and flow of ceaseless action; there is, there must be, an Infinite Being; else there could be no phenomena. (reation as one body is pervaded by a Spirit; and that Spirit is life, is love, is Providence itself, forever active. One Power animates it, one Wisdom developes and orders it, and one Goodness directs it to its consummate end. It is thus that we learn to look upon the outer world, and discover what is back of its varied and beautiful creations. A changeless, tireless love is there; a goodness that is inexhaustible, a Providence that never sleeps. And in this manner is it that we defeat the flip-pant Atheist, who would set God aside, and nullify his power.

God is just as supreme in all matter and motion as we are supreme in these bodies of ours. And if He has given it to us to have life in ourselves, by which we are possessed of a self-producing force, how should that change the fact that He is the all-sufficing power of the universe, as we have taken Him to be. "There is no power but of God. The powers that be are ordained of God." All forces and forms of being have their spring in him; in the order of time, and in the progress of their developments. He is the great prime Mover, as he is the Cause of all causes. Follow the chain of causation to its ultimate result, and you come to the great Causative Power. All forms of existence in Nature, are but the outward expression of the great first Mind, the multiform disclosure of the Infinite Thought.

And indeed, to advance a step farther, matter in some way is the outcome of Mind. We talk it is true, of the constructive forces of Nature, and of what matter itself is capable of. But matter has no capabilities. It does not know anything; it can not do anything. We must not ascribe to matter, which itself is inertia, or to man's physical organism any volitional power or agency whatever; for mind alone is volitional, capable of causing, planning and executing, for it

does all. It is the informing soul, and the grand self-determining power. All else is positively passive; without law, force or motion, or attributes of organization to produce aught of itself. Be it that different persons shall insist upon designating this Supreme Power by different terms, and the Scientist shall be pleased to call it Force, a boundless ether; and the philosopher Cause; what matters it if each alike import into the meaning of their words every attribute of the Christian's God. Mind it is that works all miracles; that brought again Jesus from the dead; that heals all diseases, and effects all cures. Jesus was so in rapport with the All-Mind that he could speak the word and it was done. He had power given him to lay down his life, and he had power to take it again. This commandment he tells us, he had received from his Father. Speaking to the self-center of a man's being, he could say to the man with a withered hand "Stretch forth thine arm; and he stretched it forth, and it was whole like as the other."

There was really no more mystery in this than in my moving my fingers. We do not know how we do anything; how we walk, or talk or breathe; how the mind wills; how it contracts a muscle, or performs any other act—how the thoughts of the mind become words. What is it that moves my hand in any given direction? How do I stir myself, or touch or handle anything? How is mind and body united? It is all a mystery alike, about which we may said to know nothing. All that we know is that there is the Mind-power, which is the principle of all life and motion, and in other words is the God-power, and it is all mighty and infinite. It is just as efficient in curing mortals as in anything else. It is not then "Faith" that cures; it is not "Prayer" that cures; but the Inspirer of these, and of all endeavor; the Infinite One, who is working his blessed will in all things. Now this is all plain, if we will but conceive that there was centered in God at first, all the constituent elements, properties and attributes of existence as the seeds or germs of infinite variety; and that all has originated, and come forth from him.

A cunning man overreaches no one half so much as himself.—*H. W. Beecher.*

When a man is wrong and won't admit it, he always gets angry.—*Haliburton.*

CANINE TELEPATHY.

Dr. Huggins, the very distinguished British spectroscopist and astronomer, had, at one time, a magnificent mastiff named Kepler, who was the possessor of rare canine gifts.

At the close of a dinner or luncheon party, Kepler would march sedately into the room and sit himself down at his master's feet. The Doctor would propound to him various arithmetical questions, which the dog invariably solved without a mistake—even extracting square roots off-hand with the utmost promptness. Where complicated processes were involved Kepler would give some consideration, and sometimes hesitate as to where his barks ought finally to stop; but he always gave the right number.

The cake which was to reward him was held up before him during the exercise, but Kepler never removed his eyes from his master's face until the solution was arrived at, when the cake disappeared instantly.

The explanation of these wonders is that while Dr. Huggins was perfectly unconscious of suggesting the proper answer to the dog, Kepler had acquired the habit of reading in his master's eye or countenance some indication that was not known to the Doctor himself. Kepler was in fact a mind reader.

QUERIES.

MIND IN NATURE.

When this magazine was started in 1885, for psychical research, the field open to it appeared, at first sight, stony and repellant, but it has proved rich and fertile, and the consequence is, it fills a niche unquestionably its own. The present book comprises all the numbers of the first volume, and contains many valuable articles of a psychical nature from the pens of some of the most advanced students of psychology in the country, among whom are noticed such names as Prof. James D. Butler, Bishop Cox, Prof. John Fraser, H. W. Thomas, D. D., Dr. E. P. Thwing, and others. These articles are written upon all departments of psychology, and form a volume of valuable contributions on this science. Its typography is excellent, and is executed on a fine quality of paper.

Thus saith *The School Journal*, of 25 Clinton Place, New York, the oldest and most widely circulated Educational weekly in the United States. Such commendation is as pleasant as the mountain spring to the thirsty traveler, especially when we realize how large a proportion of humanity are content to fill but a small portion of some other man's niche.

He that will believe only what he can fully comprehend must have a very long head or a very short creed.—*Colton.*

Narrowness of mind is the cause of obstinacy, as we do not easily believe what is beyond our sight.—*La Rochefoucauld.*

Oh, the difficulty of fixing the attention of men on the world within them.—*Coleridge.*

I can not live with a man whose palate has quicker sensations than his heart.—*Cato.*

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*THE BRAIN AND ITS FUNCTIONS,
AND WHAT WE
KNOW OF IT.**

BY HAROLD N. MOYER, M. D.,

Assistant to the Chair for Diseases of the Nervous System,
Rush Medical College, etc.

Worn out, friend, is every theory,
But green the golden tree of life.

—Goethe.

I shall attempt in this article to present, as briefly as is consistent with clearness, the principal facts regarding the functions of the brain, together with the anatomical and physiological observations upon which they are based. In no field of biological inquiry are the facts of comparative anatomy, physiology and embryology more important than in the study of the higher mammalian brain.

Naturalists had no sooner arrived at the conception of an orderly and progressive development of organic forms, than, as a necessary consequence, was evolved the notion of a progressive and advancing development of function. It is generally admitted, that we can not have a change in the function of a part without a corresponding alteration in its structure. Given the functions of an animal or organ, we can form some idea of its structure; and, conversely, given the structure, we can predicate function with some certainty.

Very low organisms are simple, undifferentiated masses of protoplasm; they are homogeneous, and present no trace of organs of any kind. The earliest approach to a nervous system we observe in the *Hydra*. In this organism the superficial cell is prolonged into a distinct process, and the internal portion being shielded from external irritation, tends to contract only when it receives a stimulus from the external end. A further step in the differentiation of structure we find in the *Beroë* in which a similar apparatus exists, but made up of two cells, the external of which is connected with and sends impulses to the inner by means of a fibre. Advancing in the scale of animal life, we find the sensitive internal cells arranged in a central line corresponding with the long axis of the body. In the lower orders each segment is more or less independent, but with advancing development the different nerve masses become united by connecting fibres. This rudimentary structure becomes cordlike and surrounded by a distinct bony case in

the vertebrata, but not until we reach as high as the fishes is there any trace of brain proper. In fishes the principal mass of the brain is made up of the optic lobes and cerebellum, while the forebrain, which forms in man nine-tenths of the cerebral mass, is a thin lamina of nervous tissue in front of the optic lobes. In amphibians, notably the frog and alligator, the forebrain is larger than the optic lobes and makes up about one half of the brain. In birds the forebrain is still more developed, has separated, and pushed back the optic lobes, overlapping them to a slight extent. As soon as mammals are reached the preponderance of the forebrain is the most distinctive feature of their cerebral development, while in man and apes the optic lobes and cerebellum have seemingly become everted appendages. Throughout the entire class of mammalia we find an increase in the size and complexity of this organ. Wide differences are to be observed in the same species. In the lower classes of mankind and in idiots this organ is much smaller, and simpler in structure. As we pass from man down, through the next highest orders, we find the convolutions on its surface are simpler in their arrangement, and not nearly so numerous, thus greatly decreasing its superficial area.

The development of the individual brain is in many respects similar to that outlined for the species. All animals are originally developed from a simple cell—the ovum—identical in structure with the lowest form of life—a simple nucleated mass of protoplasm. From this simple structure the various processes of growth go on in an ascending series, ever increasing in complexity. If we examine the brain of a mammalian embryo we shall find all the different stages through which the race has passed represented in that of the individual. At an early period the spinal cord will appear, and a budding out at what will be the head of the embryo, soon shows traces of the optic lobes and cerebellum, and a further expansion shows the rudimentary forebrain. Thus the brain of man will be found to represent at some period of its growth, that of fishes, amphibians and birds.

These then are the principal facts to be learned from a comparative study of the structure of the brain. The great lesson it teaches is the increasing importance of the forebrain as the organ of intelligence and

* Being an abstract of an address before the Western Society of Psychical Research, at a meeting held October 5th, 1886.

conscious nerve action. For it will be found that the mental capacity of the animal depends entirely upon the perfection and amplitude of this organ. This being the case it follows that in this organ we must look for those functions not possessed by animals in whom it is only slightly developed. While all the elements of nerve structure found in animals still persist in man, yet they are not so complete. The sense of smell, so perfect in the dog, is comparatively wanting in the human. The optic lobes, so large in birds, correspond to a perfection of the visual apparatus unknown in man. In the progress of evolution the increasing intelligence and conscious adaptation, has rendered them less and less necessary to the well being of the individual; hence their atrophy. Experiments performed on the brains of living animals and those made by the hand of disease on the human brain, confirm the conclusion that the forebrain is the organ of the mind and the true seat of intelligence. If a pigeon be deprived of its forebrain it is still capable of responding to sensory stimuli. It will sit quietly on its perch, giving little evidence of life. If, however, a bright light is moved near the eyes, the head will follow, and if the surface on which it is placed is tipped it will slowly mount toward the upper side. A pigeon so conditioned has simply lost the memory of things—it still sees the bright light or hears the sound, but it excites no feeling of alarm, as the sense of danger is gone. The same experiment in a frog is followed by less disturbance owing to the decreased importance of the forebrain. Such a frog croaks with pleasure when his back is stroked, swallows when food is placed in his mouth, and leaps when irritated. In case an obstacle is placed immediately in front the leap is to one side to avoid it. Professor Burt G. Wilder, of Ithaca, has a living frog that has been deprived of its forebrain over eight months.

Having thus briefly and imperfectly outlined the structural development of the nervous system we turn to a brief consideration of its functions.

In protoplasm, termed by Huxley the physical basis of life, we must look for the germ of the future brain. In the amoeba, the simplest expression of life, analogous to the ovum in which all life begins, we may study the vital activities of protoplasm in their simplest expression. The amoeba is

very simple in its structure, consisting of a single cell of jelly-like consistence and having no special organs. Locomotion is accomplished by thrusting out a bud-like process, which gradually expands as the semi-fluid contents flow into it. This process is repeated again and again, thus effecting a slight change in location. Digestion is equally simple; a particle of nutrient matter is found and the amoeba immediately proceeds to flow around it. Reproduction is accomplished by simple fission; the two halves forming independent beings with all the attributes of the original. If one of the projecting processes of this minute body be touched with some irritant it is immediately retracted, showing the animal is *sensitive*. Thus we see outlined in the single cell the four great functions of the animal kingdom: locomotion, nutrition, reproduction and sensibility. As soon as we reach a little higher in the scale, and find animals made up of more than one cell we find certain of them especially adapted to the performance of certain functions. A digestive tube is formed, other cells take on the function of locomotion, still others that of reproduction, and finally certain others become more sensitive and form the rudiments of a nervous system such as we described as belonging to *Hydra*, and which is but little in advance of the simple irritability of protoplasms. The next step in function may be observed in an oyster. Here there exists but one or two nervous centers and a single muscle. This mechanism is called into action by an irritation carried along the afferent nerves to the center and from there *reflected* to the muscle by which the shell of the oyster is firmly closed. Such function as this may be termed reflex action. As a further step we may observe an angle worm draw into his hole when the sun shines brightly, and the too rapid drying of the skin impedes respiration. This action has one added factor and for the want of a better, may be termed sensory motor. The final step in our ascending scale will be the addition of consciousness. Nerve action, accompanied by consciousness, will serve then to define and bound our knowledge of the brain and its functions. We know nothing of the brain but this, and what may lie beyond is pure fancy or speculation. Nor is there any fast line separating these different classes. It is impossible to say that at this point reflex-action ends, and sensori-motor

function begins. To this animal we will accord conscious nerve action and to that other it will be denied. Indeed all these lower functions persist in the highest animals, as witness the spasmodic closure of the eye-lids on the approach of an irritant. An action wholly unconscious, in which the brain may take no part, and which is provided for by a reflex mechanism outside of the central nervous system. Again a sleeping person will brush a fly from his face—a purely sensory motor phenomenon in which consciousness takes no part.

The forebrain may be likened to a hollow cone, into which the sensory paths pass to terminate in the vast array of cells at its surface and from which proceed the volitional impulses by which the varied activities of the individual are carried on. Its surface is mapped out into different regions to which are assigned definite functions. Generally speaking, the posterior portion has to do with the reception and storing up of sensory impressions, while the anterior portion is directly concerned with motion. These functional areas are not, however, so distinct as some would have us believe, and there is pretty good evidence that when one portion of the brain is destroyed, if the injury be not too extensive, the adjacent portion may become "educated" and carry on the work. The great function of this organ is to receive and store up the impressions brought to it by the peripheral organs of the nervous system. It is manifest that without this capacity there could be little intelligence or judgment and this is the peculiar and distinctive function of the forebrain. In other words, memory may be regarded as the one basic function of the mind, as without that all other psychological phenomena are abolished. It may be defined as the impression of a sensation registered in the cells at the surface of the forebrain and which is capable of being revived and projected into the field of consciousness. If we dissect away a small portion of the center in which visual impressions are recorded we produce a condition of "psychical blindness" i. e., a loss of the memories of sense impressions from the eyes. The animal's vision is quite as good as it was before, but the interpretation of what is seen is faulty. If the experiment be performed on one side of a dog's brain the center for the *opposite* eye is impaired. When the eye on the same side as the lesion, that is the eye in connection with

the portion of the brain that is intact, is bandaged, the dog so conditioned wanders aimlessly around the room. Obstacles in his path are avoided as well as formerly, but food is not recognized until it is scented. In case he had been previously taught to give his paw, when the hand was passed before the eye, he no longer does so. When the word "paw" is spoken he responds in the usual manner. At sight of the whip he no longer retreats to the corner. The memory of the significance of objects seen is wanting. Impressions of a similar sort that reach a portion of the brain that is still intact centers for hearing or smell, excite an appropriate response. A similar operation performed on the centers devoted to the sense of hearing results in "psychical deafness." Another fact bearing on this theory of the localization of function in the brain is furnished by the complicated structure of the centers for language in the human brain, an arrangement that does not exist in animals. In the dog whose memory of odors is remarkable, we find a similar extent and complication of the centers connected with the olfactory nerves.

From these facts we are justified in regarding the forebrain as the final step in a projection system. The sensitive plate on which the sensory images of the world are registered. But it is more than this, it has the power of originating a conception within itself, not apart from, but based upon sensory impressions. This has been clearly pointed out by Meynert,* who has conclusively shown that the perception of space can not, from the nature of things, be a sense impression. Space can form no visible image on the retina, and, if it can not do so the forebrain as a simple projection of sensory images could form no idea of space. The theory constructed by Meynert is, that in observing three objects, stars for example, there is only one of them seen distinctly at the same time; that is, the central portion of the retina being the most sensitive, a movement of the eye-ball must take place to bring each of the stars successively on its most sensitive part. Now he regards the so-called motor (anterior) portion of the brain as sensitive to muscular movements. It records the contractions of muscles, and may be regarded as the

* I wish here to express my indebtedness to Meynert, Ferrier, Munk, Ross, Krafft-Ebing and others who have been liberally drawn upon in the preparation of this short and imperfect resumé.

seat of "muscle memory," analogous in every respect to the centers for the ear, eye, and speech. The idea of space is evolved in the brain primarily from muscular movement associated with sensory impressions. In the above mentioned instance the movement of the eye-ball necessary to adjust perfect vision associated with the registration of three stars gives the idea of space between them. If two stars are at such distance that the rays of each fall upon the central point of the retina they are perceived as one, though it is highly probable that the rays from each excite different portions of the retina, but the objects are so distant that no muscular contraction is required to bring them distinctly into the field of vision, so that the two stars are perceived as one. If we widen the convergence of the visual rays by means of a telescope, then the circumstances are changed; a muscular movement is required to see each object distinctly and space is perceived. This theory is still further supported by our conception of space—we can not conceive it to be endless, at the same time we can conceive of no boundary beyond which it does not exist. This paradox is easily explained if we regard the conception of space as originating in the brain. Now, if it is admitted that the idea of space can be formulated by the brain, it is manifest that a vast array of conceptions may arise in the same manner. The earliest sense impressions of the infant will be from the surface of the body, and one of the earliest conceptions would be the extent and relations of the body; later when the incidence of the environment became more pronounced, would arise a clear conception of the relation of the environment to the impressions from the body which would give rise to a distinct idea of individuality. The ego, or self-consciousness would be formed in the same way—the sum of all recorded sensory impressions. Indeed, some such theory as this regarding the association of ideas in the brain is absolutely essential if we would explain the defects in mentality as exhibited by lunatics. In these we have a faulty system of association, dependent on a diseased condition of the structure. Their ideas are incoherent, and delusions are developed as a result of imperfect interpretation of sensory impressions forming the memory. It also readily explains the varied mental acquirements of different individuals. The perfection of the brain will

depend upon the number of cells (i. e. the size of the brain) and on their quality, the power they have of registering impressions distinctly and easily; in other words, the perfection of memory also, upon the perfection of the mechanism by which they are brought in relation. The judgments will be clear and accurate in proportion to the number of impressions projected into the field of consciousness and correct inferences drawn.

All actions are either aggressive or repulsive. The first sensation of an infant is hunger, and the appropriate aggressive movements to appease it follow as the first act of independent life. The infant reaches out and carries everything to its mouth, whether appropriate for nourishment or not; if a ball be placed within its grasp, coated with some bitter substance, it is carried to the mouth, but at once rejected. The child cries out, and the offending substance is thrust from it. The experiment need be repeated but a few times before a relation is established between the sensation of a ball placed in the hand and the disagreeable taste, resulting in its rejection before being carried to the mouth. These association paths are illy defined in the child's brain, and such a relation is soon forgotten unless often recalled.

All actions have for their purpose the pursuit of pleasure, or some real or fancied good, and the avoidance of pain. Generally speaking, aggressive movements are the result of pleasurable sensations; on the contrary repulsive movements are the result of painful impressions or the effort to avoid pain.

According to the quality of the judgments will the moral nature be good or bad. One whose brain is well developed and can fully appreciate the nature of his acts, both immediate and remote, will form good moral judgments, sacrificing the instinctive aggressive actions of immediate pleasure for remoter good, the same as the infant learned to reject the ball by overcoming the first aggressive movement of hunger by the thought of a remoter pain. It is in the simplest acts of the mind that we must seek the solution of the more complicated.

With this, which some may regard as a materialistic conception of the brain and its functions, many members of the Society may have little sympathy. You can not, however, doubt its utility. On it is founded the diagnosis and treatment of diseases of

the brain. To it we owe the incalculable benefit to the insane growing out of the conception that insanity is a disease of a material organ, and not due to a perversion of the will to be treated with stripes or to demoniacal possession to be exorcised by prayers and sacrifices, methods of treatment which we are sure would be repudiated by those who are not prepared to accept the fundamental doctrines of this paper. Another example of the humanity of this age outstripping its creed.

At one hand we have the simple activities of protoplasm, at the other the sublime mystery of the human soul. To whom it shall be given to penetrate the secret of one will have unlocked that of the other. The work of this society lies at one end of this scale. You have chosen the brain of man in its highest manifestations for your study. Already many facts have been observed that we can not bring into the orderly sequence I have laid down to night. It may be that none of us will see them marshalled in the array of science. Remember that it took many years to classify the variations of the magnetic pole and to learn the order and sequence of what seemed unaccountable deviations. It was accomplished after ten years of labor and the world is now receiving the benefit in the safe navigation of the trackless ocean, and that without a theory of magnetism worth the paper on which it is written. The scattered facts you have gathered in telepathy, spiritism, and allied topics will yet be classified, and may then form a safer guide for humanity than any we yet know of, and that, without a theory of the mind worth the trouble it takes to express.

HEREDITY.

BORN A THIEF.

A Chicago correspondent of *Good House-keeping* says, "One day a woman appealed to my friend to save her son from the punishment that was to be inflicted for a theft he had committed.

"He stole the goods," she cried, "but he is not guilty. It is I who am the guilty one. I should be punished, for, by a force beyond the power of any man to resist, I compelled him to steal."

In explanation of her assertion, she continued.

"When the time approached for the birth of this, my first boy, I wished to

make for him some dainty baby clothes. My husband laughed at my 'nonsense.' For a time I tried to be content with the few plain things I could make from the materials at command, but the wish grew into an uncontrollable longing, accompanied by a feeling that my husband was treating me cruelly. At last, a brusque refusal of money and a stern command that I should let him hear no more about the matter turned my feeling, for a time, into one of positive dislike for the man who seemed to me unwarrantably harsh in his refusal. At last, I began stealing small sums from my husband's pockets, as he lay asleep at night. I felt that I was sinning, that I was a thief, but I could not resist the desire to provide my coming child with what I felt was no more than would be justly due to it. I simply could not overcome my feeling—mothers will understand. When my boy was a mere babe he was a thief, from impulses he was and always will be powerless to resist. Can you imagine what tortures I have suffered during all these years; how constantly I have watched over him, to keep him from committing thefts that are no crime."

If that boy marries it is more than likely that the pre-natal influence that made him a thief will become a hereditary taint; that the man who refused to gratify an innocent and natural longing will have become the founder of a race of criminals, or, at least, a family morally weak, whose lives will be spent in one long, despairing torment of struggle against temptation. For pre-natal influences may become, in later generations, powerful hereditary tendencies. Who can tell how much of the sin, and shame, and crime this world has known has been the result of uncontrolled impulses, inherited from mothers whose usually yielding dispositions have been aroused to rebellion, or whose pure moral natures have been perverted at a time when the impulses of the mother are most likely to make a strong and lasting impression upon her unborn child, perhaps to bless its whole life with a sunny disposition and healthful moral nature; possibly to course its whole earthly existence with passions it can not resist successfully."

Unquiet meals make ill digestions.—*Comedy of Errors.*

There is nothing we receive with so much reluctance as advice.—*Addison.*

HYPNOTIC PHENOMENA.

The November meeting of the New York Academy of Anthropology was occupied with this subject. Prof. E. P. Thwing, M. D., the president, read a review of Dr. Tuke's new work on Sleepwalking and Hypnotism, published by Churchill, London. The author belongs to a family which has for generations been busy with these studies, in their relation to the insane, particularly. The genial temper of the author, his candor and caution, appear in all he writes. He can be learned without being tedious; profound, yet lucid and vivid in statement—free from dogmatism and pedantry. This book, like his "Influence of the Mind upon the Body," is rich in illustrative facts and quotations.

Prof. Thwing remarked that it was well to be busied with nascent thought rather than with effete, decadent ideas. His observations abroad during six summers convinced him of the growing interest shown in the phenomena of the nervous system. Philosophy and science, medicine and surgery, are making constant contributions. The investigations of Dr. Tuke in mental pathology are varied and extensive. In this monograph on sleepwalking he distinguishes between the spontaneous and the artificial. In both, however, the cortical ganglionic cells are inhibited in certain regions while other functions may be exalted. Tactile and visual sensibility are often quickened; nyctalopia noticed; mobility and somniloquy with other patients; occasional suicidal and homicidal tendencies in this condition which are not revealed at other times.

Passing to the matter of artificial sleepwalking, Dr. Tuke classifies his data thus: I. Conditions necessary to produce the hypnotic state, to wit: voluntary surrendry to the operator; a sudden blow of a gong that is concealed or glare of an electric light thrown unexpectedly on the face, or slower, monotonous, sensory impressions by passes or by sound. II. The stages, lethargic, cataleptic and somnambulistic. The pupils contract and then dilate. There is cerebral anæmia, according to some writers; increased vascularity, according to others. The respiration is often accelerated, as shown by the pneumograph, the tracings of which test the fact of simulation; the pulse is unaltered and the muscles placid or rigid in the different stages of the pro-

cess. III. Subjective symptoms, analgesia, yet tactile sensibility and muscular sense, are continued; special senses heightened or suspended in activity according to the suggestions of the experimenter; a duplicate or divided consciousness, with loss of memory, possibly of personal identity and of volition. Dr. Tuke says that this ideoplastic state finds its analogue in the disordered perception of the insane when dominated by hallucinations. These impressions may persistently remain after waking. The Journal of Inebriety records cases where the victims of tobacco and alcoholism have been successfully treated by creating disgust at their actions, which impression is made to abide in the mind. Consciousness may be partly retained and the perception of automatic action convey the idea of two Egos. Reflex mimicry may exist and the subject faithfully copy all the experimenter does or says. Degrees of hypnotism determine the exaltation or depression of sensation and of the special senses. Patients are educated by repeated experiments, and phenomena developed, perfected and multiplied by practice. Sleep comes quicker, is deeper, and neuromuscular excitability requires little or no massage. As to amnesia, it is absolute, beginning with sleep, or even before, when the light or sound commands attention. Even the fact of sleep is stoutly denied.

Finally, the experiments in hypnotism are regarded harmless, as Charcot and Richer affirm. Multitudes declare themselves permanently benefited physically and mentally. Dr. Tuke only suggests that the subject should not allow himself to become so susceptible that sleep comes uninvited. This would argue either an incautious operator or a weakminded patient.

Dr. Holbrook, editor of the *Herald of Health*, 13 Light street, New York City, then read a synopsis of the doings of the recent congress at Nancy, which he had translated from the French. It was an intensely interesting paper, and will probably appear in his monthly. The probable use of hypnotism as a definite factor in the reform of the victims of various vices and inherited perversities is at once startling and exhilarating to every well-wisher of his species.

A man's own good-breeding is the best security against other people's ill-manners.
—*Chesterfield*.

PRE-NATAL IMPRESSIONS.

BENJAMIN YATE.

The dawn of the Light of Science singularly resembles the natural dawn, the first effects of which is to increase the mists and render objects even more obscure than they were in the darkness of night; and it is not until the sun is high in the heavens that the mists roll away and things are clearly seen.

So it is with the investigations of science. At first myths, superstitions, and occult beliefs were looked upon as puerile and grotesquely absurd. As investigation progressed, however, it became evident that many superstitions were based on scientific facts, whilst the myths were merely poetical versions of the operations of nature.

The presence of ravens was a bad omen because these birds are always attracted by decaying matter; the guttering candle making the winding sheet in the old tallow dips showed a draft, dangerous at all times, but more so to the sick. The countless myths based upon light and darkness, Summer and Winter, under the guise of human beings, are too well known to need recapitulation and there is no doubt that we owe the doctrine of metempsychosis to pre-natal impression. Persons in the earlier ages, conscious that they had a feeling of previous acquaintance with places that they had never visited, conceived the idea that they must have inhabited other bodies and have passed another life previous to this one. The natural idea of reward and punishment further elaborated it into the good rising higher, and the bad descending into the lower life. Those who have read Eastern Mythology will remember the graphic description of the Hall of Judgment and the Djinn who were the arbiter of the next change in the location of the soul.

For many years this doctrine only provoked a smile from the learned; but now that investigation into natural mysteries has progressed, it has been proved that the ancients had at least some basis for this belief viz., pre-natal impression. The December, 1885, number of MIND IN NATURE contained an article by Doctor H. D. Valin, of a strange instance of pre-natal impression. His mother revisited the village where she had been brought up a few months before his birth; she died, leaving him an infant; but twelve years after, on his accidentally visiting the place, he felt

that it was perfectly familiar, though no one had ever described it to him. By many this was regarded if not as an actual myth, at least a considerable exaggeration. However, the August number of the *Atlantic Monthly* contains another curious instance of a man who was always humming to himself a curious melody in a minor key. He was astonished to find, on crossing the Atlantic that it was a Welsh air. His mother was of Welsh descent some six generations back. The writer has also a similar experience to Dr. H. D. Valin. In the first place, having been adopted by his grandfather, he did not remember his mother, having left her at the age of two years, so that the following impression could not have been caused by unconscious remembrance. From his youth he constantly dreamed of a land-locked bay, with a town in the background and two promontories on either side. In fact, he was so well acquainted with the place that even in dreams he recognized it as the place he had often seen before. Starting to travel at the age of seventeen, he visited many different bays and harbors always looking curiously at each new port to see if it was the place of his dreams, of the existence of which he had no doubt. About twenty-five years after the first dreams, one afternoon on entering the bay of Cork, he at once recognized Queenstown the town in the rear, and Spike Island and Haulbowline the two promontories as the place so often dreamed of. On enquiry he learned that his mother left this port a few months before his birth and expressed a foreboding that she should never return to her birth-place again, which foreboding was unhappily realized. Doubtless this must have been the cause of imprinting a mental likeness of her much loved home on her unborn babe.

W. S. P. R.

At a meeting of the Western Society for Psychical Research, held at the club room of the Sherman House last evening, a paper was read by Ursula N. Gestefeld on "What is Christian Science?" The position of the speaker upon the subject was defined in a comprehensive manner, and while few would accept the extreme views advanced, no one, after listening to the lecture, would wish to deny their truth without investigation.—*Inter Ocean*, Nov. 3.

An abstract of Mrs. Gestefeld's paper will appear in our January number.

DARWINISM AND MIND IN NATURE.

REV. WILLIAM TUCKER, D.D.

Does all nature reveal mind? Does every part of the material universe reveal to the student of nature intelligence? All nature certainly does not reveal the action of the human or animal mind; it must therefore reveal the action of the Divine mind. It is well said that organic beings have been formed on two great laws: i. e. unity of type, and adaptation to the conditions of existence. The special teleologists, such as Paley, occupy themselves with giving illustrations of the latter only. The morphologists build on the unity of type, or the fundamental agreement in the structure of each great class of beings, which is quite independent of their habits or conditions of life. Philosophical minds have invented many theories to harmonize these two laws. Mr. Darwin proposes a natural method. Species are alike in type, because they are physically related to each other by derivation and descent. The conception of a physical relation between all species does not deny an intellectual connection as the result of the out-working of an intelligent plan.

The physical law of inheritance may be but the means employed, and the method used to carry out the intellectual law of unity and harmony in nature. Mind in nature works by means, observes fixed and uniform methods, and employs material instruments in developing his plans, and attaining his ends in creation and providence. Natural selection, the law of inheritance, hereditary transmission, and the survival of the fittest, may be, and are, if true, only so many natural means, uniform methods and material instruments used in the attainment of the grand end of adapting nature to the constitution and wants of man, and making it by this sublime unity the revelation of one self-existent and omnipresent mind. The great lesson of science is that matter was made to subserve the wants and purposes of mind; therefore all the analogies of nature and art would lead us to conclude that all physical unity is but the material expression of mental unity, and a law of physical relation by inheritance between species is but the method of revealing unity of plan and purpose in the universe. Agreeing that plants and animals were produced by Divine fiat does not exclude idea of natural order and what we call second causes.

The record of the fiat as given in Genesis would indicate the Divine method of calling into existence plants and animals was natural. There was a supernatural cause operating in creation, but a perfectly natural method. Evolution or development is the natural method, God is the supernatural cause. Thus teleology and morphology—the union of type and variety, and function of organism are made to harmonize, and the natural and the supernatural factors in the universe are seen to be as one. Nature is God's method, the universe is God's instrument, and man as God's child is fitted to study and understand the Divine method, and admire and use the Divine instrument. The first gives us science, the second art.

If Mr. Darwin, as a student of nature, has reached correct conclusions, it does not logically follow that the natural causes through which species are diversified operate without an ordaining and directing intelligence, and that the orderly arrangements, and admirable adaptations revealed in nature are without design. These arrangements and adaptations are not to be regarded as void of intelligence and design, because natural and orderly; for the growth of human intelligence is natural, and order and not disorder is the law of reason. The fact is that we infer design from the structure and adaptation of an organism without regard to the manner of its production.

The question suggested by adaptation is not how the organism was created, but why; and its evident fitness for a certain function shows purpose in the structure which we recognize, regardless of how it came into existence. The method of creation through the operation of natural forces and process of evolution will not explain either the efficient cause of the organism, or the purpose of its adaptations. Evolution is a method, and the existence of a method reveals a cause operating in a certain way and for a certain purpose; for methodical action is rational action, and there is always a purpose in rational action. The adaptation of the organism to function shows an intelligent purpose, and with that as a necessary inference an intelligent cause. Evolution then as an orderly natural method, points to a supernatural cause and indicates a rational purpose, as such a method can not exist without such a cause, and for the attainment of such a purpose. Nor does the fact that the variation of species is the result of natural selection elimi-

nate from nature the element, supernatural mind. As natural selection and natural inheritance are purely methods, and in no sense causes, and as methods must have efficient causes, and as intelligent methods intelligent causes, it follows that mind and will are necessary to account for natural selection.

Wherever these methods are observed in nature, there is revealed the cause in active operation, and the manifestation of such a natural order as evolution proves the presence and action of an ordaining mind and will. Evolution, if true, is but the out-working of the Divine plan, and reveals the presence of the Divine as well as the human mind in nature. The recognition of this fact is necessary to a rational interpretation of the phenomena of the material and spiritual universe.

VITALIZED HANDKERCHIEFS.

A lady in New York City recently sent her handkerchief to a preacher in Newark, asking to be cured of dyspepsia and to be a good Christian. She says in a religious journal: "I am sure that sending the handkerchief has made me better." It is easy to call this a delusion of the imagination, but the result is the main thing. Dr. Thwing of Brooklyn three years ago had a patient, who suffered from severe morning headaches. He, "seeing that she had faith to be healed," took her handkerchief in his hand, and told her that when next she had trouble with her head, to apply the handkerchief to the place and it would at once be relieved. At the next meeting she bore grateful testimony to the fact, and added that she had loaned it to another sufferer, who was also healed. He sent one to England last October, to one B., whom he had formerly treated there and with the same directions. November 9th the patient was heard from. Seized one day with a pain in the head which was terrific, B. took the handkerchief cure, and the subsidence of pain was immediate. "What a relief it was no one could possibly tell!" In both these cases, it need hardly be said, the treatment was gratuitous, and wholly divested of mystery, the parties being told that it was simply their expectation that "vitalized" their pocket handkerchiefs. If all were as candid, science would not suffer, but mountebanks would be bankrupt.

Prudent men lock up their motives.

SECTARIANISM.

URSULA N. GESTEFELD.

With the advent of the new "science" was to come, we were told, emancipation from the beliefs which were the result of ignorance, which were the bonds which held us fast in the consciousness of sin and suffering; and this freedom was for all who saw and understood the truth which the "science" revealed.

To this freedom hundreds, and probably thousands can to-day testify; but if they testify to "the truth, the whole truth, and nothing but the truth," they must admit that it is as yet but a comparative freedom. The state of consciousness, which is the result of the new understanding is freedom when compared with the old bondage; but it is still bondage when compared to what the state of consciousness should and eventually must be, when we have attained to the "freedom of the sons of God."

Since what is known as "Christian Science" was given to the world, various parties, schools, and factions have sprung up, all claiming to hold the only correct views; all saying to the lookers-on: "Come into *my* fold; if you go into any of the others you will make a mistake."

Does not this savor of sectarianism? And does it not impinge upon this freedom which should be ours?

When an individual applies to any one college, institute, school or association for a course of instruction as given there, with the idea that there and there only the truth is to be found, and that assertion is also made by those who give the instruction, a mistake is made on both sides; there is no college, school, or institute which has in its keeping the whole truth; there is no instructor able to impart it; for the entire absolute truth can not be grasped by any man to-day. All truth is a revelation, and the mind of man receives it by degrees.

All that anyone can impart is what he first perceives, and then understands; and so understanding is able to put into such phrases as shall make his perception visible to others. All that anyone can secure is according to the limit of his capacity, and each one must for himself enlarge that capacity.

Helpful, beneficial, and needful as instruction in this science is, it is not all of the work to be done, by far. Instruction

simply points the way; everyone for himself must walk therein; and he only can walk calmly, confidently, and assuredly who claims and exercises his absolute freedom of thought; who follows after and holds to that which is perceived by him while exercising that freedom; not to that which is held before him by another because that other says: "It only is true, and therefore you must accept it."

This is the same spirit which has made so wide a division in the churches. There, all alike, are worshiping the one God; and all seeking the same end—the salvation of their souls. But the Covenanter says the Episcopalian is wrong, the Presbyterians say the Universalists are lost, and the Catholic denies all Protestants admission to that heaven of which St. Peter holds the key. Why? Because each one is right, and all others consequently wrong. The creed of each sect contains just the truth, and if those creeds differ, so much the worse for the rest of them, for "all are wrong but ours."

The result of sectarianism in religion has been the rebellion of all liberal minds, from the dogmatic beliefs and opinions which have been advanced in the name of religion as truth, and which have caused those minds to seek elsewhere for it; and if sectarianism is to prevail in this new science of mind, many of those now attracted towards it will stop short before sufficient advance is made for them to understand for themselves, repelled by the differences between those who claim to see and know, and by their mutual accusations.

At present, too great claims are made upon the one side, and too great expectations are entertained upon the other.

All advance is made by those who question; not by those who accept another's conclusions without attempting to verify them. But many of those who question are also open to criticism. All investigators of truth; those who seek truth for truth's sake, don't wear spectacles of any kind or sort when they look for it; those who do, particularly those who cling to the spectacles of prejudice, never can or will get a fair and square view of it unless they are jostled till their spectacles fall off; and then the loss of something to which they have been so long accustomed would make them afraid to trust to what the uncovered eye revealed to them.

He who would advance in the under-

standing of that truth which is infinite and eternal, from everlasting to everlasting, must look for it with his uncovered eye; not through a glass of any kind or sort, fashioned by another like himself. Only by and through his absolute freedom from such hindrances to his perception can he discern what really is. Every one has, potentially, powers of perception and comprehension sufficient to discern and comprehend all that exists; he must develop these by exercise, and in proportion as he develops them, more will be revealed to him. He can only exercise them when they are untrammelled and unrestricted.

EVOLUTION.

"I continued my study of various departments of nature as industriously as I could; and in the spring of 1884, when preparing an address on evolution, I carefully summed up the evidence I had been accumulating all the previous years, and I was forced to come to the conclusion that the preponderance of the evidence is now in favor of its truth. Just as soon as I had formed this opinion, I published it to the church and to the world. Every day's study since has increased the preponderance of the evidence in favor of evolution as God's plan of creation, in my opinion, while I am still far from thinking that it is demonstrated to be true. I am more and more convinced of the truth of the views set forth in my address and the other articles enumerated in the indictment, and believe that in proportion as they are fairly and intelligently studied, will they be accepted as not inconsistent with the Bible as interpreted in our standards."

Professor Woodrow in his speech before the Presbytery convened to try him for holding and teaching views contrary to the confession of Faith, of which the above is an extract, shows that he had examined the subject before he formed an opinion, which cannot be said of Rev. T. D. W. Tallmadge, who in his lecture at Chatauqua, on "The Absurdities of Evolution" showed that he had not the slightest conception of the subject, and the "Absurdity" consisted in his attempting to lecture upon it. Such lectures do far more harm to the cause of Christianity than the advocates of "Evolution" can do.

He is rich whose income is more than his expenses.—*Bruyere.*

CALL A HALT.

I. LANCASTER.

It seems evident that there is confusion in the ranks of the investigators of psychic phenomena, in regard to the relation which such inquiries bear to science.

One objects that the scientist looks askance, and is apt to smile or sneer when asked to attend to these occult things, while another proceeds to unfold the imbecilities of science by showing its untenable conclusions, and hence its want of authority to pronounce on the validity of such matters.

Obviously, no fault could be found with refusal to examine because of incompetence to the task, and it might assist in the final settlement, if we get clear views of the part which science ought to take, and which it can take without ceasing to be science.

When we go to the recognized authorities to find what science is, we get a definition making it literally, knowledge, or more generally a systematic arrangement of knowledge. In this sense of the word it is supreme. We all recognize its authority from this standpoint, and bow in all becoming humility to its decisions. But this is not the sense in which the word is understood by the general public, nor by many writers in this publication, and it would be difficult to exactly define the word as used by them. By many, the speculations of scientific men are confounded with science. By others, the postulates assumed at the dictation of the laws of thought are held to rest on the same evidence as the verified facts of universal acceptance. Some persons get the notion that those ingenious processes which determine the thickness of soap bubbles, the size of atoms, the amplitude of etherial undulations, and the remoteness of objects in space, belong to the highest reaches of science, while others think that it is confined to operations in a realm of mystery, where complicated hieroglyphics, and symbols of doubtful propriety which smack of darkness, and are tingured with evil, abound.

Perhaps the best way of presenting this matter is to represent science as a method of finding out what is true. To consider its processes, its valuable part, and this is to inquire how the knowledge of the world is found, obviously, the methods of search are widely different from what they once

were. The prime necessity of truth now is that it must be capable of verification, and the amount of credence that shall be given to it depends upon the readiness and completeness with which it submits to such tests.

Now all psychic matters belong to the category of natural phenomena, and the way of investigating known as "scientific," which experience has shown to be the only reliable way, must be applied if we hope for progress. This rule of exact examination which distrusts any single experience however clear it might be, provided it can not be repeated under the same conditions, has been arrived at through a long, hard line of incessant toil. Untold labor has been expended upon it. It seems to have had arrayed against it all the forces of this, and all other worlds. Through blood, and tears, and terror, and death, the human race has at length one foot on the solid land of truth, with good expectation of getting the other beside it soon. Whatever else we may do we can not afford to loosen one of the safeguards which the most scrutinizing methods demand. It is not very long ago since a child's statement that some old woman had bewitched it was taken as true, and the old woman thereupon burnt at the stake for witchery of the child. It is within my own memory that apparitions were held to be common things, when in the twilight they could be seen vanishing behind bushes, warning of evil by holding up the finger, and in various ways making earth hideous by their uncanny vigils. Still further back, demons, witches, hobgoblins, and all the devilish brood swarmed over the world, and a host of necromancers, wizards, magicians, priests, and inquisitors went about scarifying and torturing the victims of credulity, while a black pall of superstitious dread enveloped humanity and paralyzed every fruitful effort. At length the methods of science were employed to deal with these matters and the world started on its march of modern progress, and every movement which is a real advance proceeds upon the solid ground of scientifically determined truth. The printing-press, the steam-engine, the power-loom, the telegraph, the electric light, and everything which has been of undoubted value has come under the strict category of verifiable phenomena. They can be produced at will. They are utterly indifferent to the opinions or the emotions of any man, or

set of men. They are instruments of enormous power, and any hesitation or reluctance to admit them among the undoubted facts of the world is naught but folly.

When the scientist, therefore, demands verifiable evidence for psychic facts, he stands on solid ground. He stands on ground occupied by all valuable things on this earth, and he can neither be asked nor expected to vacate it. What is known as testimony, or the unsupported statement of individuals, is entirely cut out of the category of evidence relating to these subjects. The statement of one who should say that at a certain time and place he saw a man killed, would be of great or little, or no importance according to the circumstances of the case. If the man whom he declared to be killed was found alive and unhurt, his statement would be of no importance. If the man had disappeared, it would be of some importance, and if the corpse were produced it would be of great importance. Even in the ordinary affairs of life in which it is presumed that proof could be given if required, anyone's entirely unsupported word is of small value; while in matters of critical importance it is of no value at all. There is excellent reason for this. It has been found true throughout human history that man is liable to be mistaken, and, humiliating though it be, it is also true that he will lie. Politicians, lawyers, business men, and tramps have lied. No age, sex, nor condition is exempt from this frailty. Strange as it may seem, even priests, preachers, bishops, and scientists have lied, and the entire race labors under the suspicion of a possible lapse from veracity. What would naturally be expected of such a creature, when, in addition to pure mendacity, he habitually allows his hopes, and fears, and aspirations, and personal interests to push his judgement from its seat? Obviously, what would be expected has happened. His unverified word has absolutely no evidential weight whatever in the determination of natural phenomena. He may see a hundred ghosts, and specify time, and place, and circumstance with painful particularity, and the only attention a scientist will give him will be to ring the chestnut-bell, and if he be a man of good sense he will understand that such treatment is all he ought to expect.

Just as long as phenomena confine themselves to a single mind without ability to initiate changes in the external world, it is

the business of that mind to investigate them, and if two or more persons have the same alleged experiences, associated effort may be made, and no scientist will offer any word but one of encouragement, but he will insist, that while the phenomena are hidden in the personality of individuals, they are not the proper subjects of scientific scrutiny. If a ghost could be produced, if one in the rolling ages ever had been produced, if a foot-print, or finger-mark, or relic of undoubted ghost origin could be submitted to inspection, if they would stop their perpetual flitting, flitting, and sit still long enough to be examined, the case would be different; but while the poor ghost depends on the bare word of unreliable humanity for existence its case is hopeless.

So of the whole mass of alleged psychic phenomena, slate writing, thought transfer and the rest. No scientist avers that they are impossible. None will say positively that they do not occur, but that they are not fit subjects of scientific inquiry, for the reason that the conditions under which critical investigation can proceed are not present.

But this is not all. Since the day of the great Christian scientist Michael Faraday, who declared that the doctrine of the correlation, and conservation of forces was the highest truth that the human faculties are capable of comprehending the tendency of the evidence has been to completely reconstruct the whole problem of mind. This tendency is irresistible. The interminable squabbles between materialism and spiritualism have no longer a leg to stand upon. They have simply vanished in the process of psychological analysis. Compared to the march of the scientific explorers in the physiology of the nervous system our psychic investigators are nowhere; for by the side of any rival hypothesis the doctrine that mind itself is a brain-conditioned form of force stands about as infinity to one. It seems to be a process and not a thing. Our way of collecting individual experiences is like an insignificant skirmish between outposts while the decisive battle is raging far away. The vital question is, what is the nature of knowledge when we have obtained it? Not only of ghosts but of all other things. What is it that we examine when our attention is directed to an inkstand, or a chair, or a cocoanut? Most persons now, and all a few years ago, would pronounce sensible objects to be existences of the ex-

ternal world precisely as they are perceived by us. There is demonstrative evidence now accessible that such notions are pure delusions, and that a correct view will recast the whole conception, and it would be the part of wisdom to settle indisputably what knowledge of ordinary sensible objects consists of before we carry our investigations very far into the obscure regions bounded by the individual consciousness.

If it be true that the laws of matter and motion apply to the phenomena of mind with the same unerring certainty that they do to the external world, the task of unraveling the complexities of psychic things will be simplified, for the direction in which to look for the solution will be indicated. When it is remembered that it is but of yesterday that the data required by science for investigating mind was obtainable, and that in human affairs the task of clearing away the accumulations of worn out conceptions is enormous, it can reasonably be expected that advance will be but slow, and impatience at the want of attention on the part of scientific specialists to matters which many think important, is not warranted by wisdom.

When we at length discover the method by which that wonderful nervous mechanism known as brain transforms the forces of nature into consciousness, all psychic phenomena may stand revealed, and when the relation which consciousness bears to other things is found, ghostly matters may be seen to lie in the sequence of cause and effect ranged with verifiable things.

Let us then be wary. Let us excuse the scientists from the task of sifting individual experiences and hasten to get our own investigations on a better basis. Let us bend our energies on the nature and method of working of a nerve. Try to discover the velocity, the intensity, the magnitude, the direction of motion of the forces traveling the nerves, to find the quality of the consciousness which succeeds the passage of the force, and the texture of the bonds which connect them.

For the ideas of mind which have come to us by way of ancestral legacies, although valuable for past ages, may not serve our purposes, and when we entertain those ideas as a whole, or in however small a part, there is danger that we imitate the dwellers of old on the plains of Shinar, and attempt to scale the skies by a shaft of Babel.

PSYCHOLOGY.

In every direction among the sciences and philosophies we hear of the old schools and the new schools. Theology had this nomenclature to itself fifty years ago, but now it indicates a virtual break of a vital sort, with the methods as well as the opinions, the axioms as well as the hypotheses of the past. New school political economy was a natural and necessary outgrowth of the final effort of civilization to solve the question of poverty and inequality.

But what interests me to-day is the new school and old school of psychology. Have we souls? Or are we permitted to lay it down as an axiom that we have? The old school psychology had no doubt of it. It began with the phrase "Soul and Body." The duality of our make-up was unquestioned. This notion received a severe shock when Coleridge and his fellows made it quite clear that the soul is not made apart from the body, and put into it at birth, or a little before or a little after.

The question now among the psychologists is a somewhat different one; it is, whether any of us have souls; another, any such things as souls at all. Two books lie before me—one O. S., that is, Old School; the other N. S., that is, New School; both coming from the sterling press of Charles Scribner's Sons. The first is by Dr. James McCosh, and he says: "The soul is that self of which every one is conscious. We have," he affirms, "intuitive evidence that we have souls." There is no question about it, we know it. "The soul is the power by which we take cognizance of self, as acting, as thinking, or feeling; by loving, fearing, and resolving." There is no doubt about this man's opinion. He is sure that he has a soul. He may not believe it was created separately and put into his body at birth, but it would puzzle him to say at what time, or in what way, the two things came together, were joined in such intricate fellowship, and came on as one. The other book, "German Psychology of To-day; by Th. Ribot." Those who are acquainted with Ribot's admirable volume on Heredity will understand his ability to handle this question advisedly. He does not at all withhold his contempt for the old school of psychologists; nor does he hesitate to state the position of his own school plainly and sharply. Psychology, he avers, has for its object "the study of nerve phenomena accompanied by consciousness." Here is the groundwork of the whole new school contained in the fact that consciousness manifests itself only in connection with nerve phenomena. The battle will be fought right there. The soul, as it exists as a separate entity, never manifests itself apart from nerves and nerve phenomena. But he is discreet, and we must all be discreet, for it will not do to say the soul appears only as nerve phenomena, but only *with* nerve phenomena. Now, the phenomena of the nervous system is sensation; just that and no more. And no psychologist, neither any physiologist, has been able to discover the bridge over from sensation to sentience, or from body feeling to mental feeling. The lowest forms of life have not only sensation, but hunger or desire. Throw over your pontons. The higher forms of life have not only sensations of very elaborate and complex root, but they have hunger elaborated into hunger for righteousness. That is, man is a being of high ethical and intellectual power, which can not be converted into sensation; nor can sensation be converted into ethics. Well, suppose

we do not try to make a bridge, but simply say that life from the outset, and all the way up, is possessed of two qualities, is defined by two powers, sensibility and apprehension of feeling. There is, from the bottom up, a physical and a psychical. As life grows elaborate the lower sentience or apprehension passes into comparative sentience or comparison of sensations—that is, consentience or consciousness. This becomes in higher life self-consciousness, and finally consciousness of self higher than ourselves. The whole mental realm, with its arts, theologies, philosophies is thus created. You can not say this is nerve phenomena; no, but it is connected with nerve phenomena. And here is where our new school psychology lays its emphasis. Mind can not be studied apart from matter. What then? Man is not a duality; but a unity, with dual functions.

Here evolution comes in to have its say. Montgomery, confining and standing upon evolution as a hypothesis, demonstrates under the microscope that man is not an aggregate of cells, but a single substantial unit, with native power to construct and grow. Any living creature is one single living unity. This is operated on from without, and from within, and it possesses the selfhood to use influences and substances to build itself, and not some other self. A living plant is not made up of a lot of cells aggregated together, but of a single unit that adapts itself to all the forces about it, with power to be itself all the while. Man is the free plant, the exalted animal, the rational self.

Really, then, we seem to have abolished the soul as a something separate from and above the body! Are we then materialists? Is that the outcome of scientific psychology? Do we study the soul only to love it altogether? On the contrary, we find ourselves to be substantial, irreversible, indestructible facts. We love the mythical soul of theology. We find the self, the our-self of investigation. Instead of any longer studying two facts, or the relations of two facts, that is soul and body, the new school of psychology substitutes "the study of two phenomena of our being."

We get around, then, once more to the definition given by our author, "Psychology is the consideration of nervous phenomena accompanied by consciousness." He might add that it is the study of consciousness accompanied by nervous action. It is in reality the study of life, as sensation and feeling. Physiology can confine itself to the organization of the nerves and nervous processes. Psychology is the larger science, that considers nervous action and its accompanying consciousness. Psychology is then, after all, physiological psychology; it is the study, not of mind, but of mind as functional in connection with the body. The one substantial fact of the universe is life; the second fact most substantial is consciousness. Psychology, abolishing the duality of body and soul, and of a separate soul, has, however, established the grander fact of conscious existence as the true definition of a person. In reality we have come nearer losing the body than the soul, for the body is only a synthesis of our environments, and can be washed away, worn away, and finally laid away, without loss of self-existence.

Aye, there is the rub! Can it? Is the substantial being, the our-self, which is neither soul nor body, but simply self—can it be destroyed? or can it sustain continuity of being? You hold up your hands in horror! What! shall we pass over the question of immortality to science? Well, that is

just what we are coming to. Science will determine all these questions for us on the basis of investigation. The revolution of the future will be the revelation of facts. And we can rest assured that true science, which is another word for investigation, is not incorrect. It is not agnostic, nor is it materialistic.

But why and to what purpose, this puzzling of brains as to origins, substances and natures? Will it make one whit of difference with us practically? To answer that we have only to remember that the old theory of a soul as separate from the body did involve contempt for the body; and all the mediæval abuse of the body; a scorn which led not only to scourgings and fastings, and self-abuse, but to diseased, starved souls; for, as we have found out at last, the Psyche and Physicus are one, and suffer and enjoy as one. The one great lesson of the newer psychology is care for the whole self, sacred regard for every organ and every function.

Montgomery reiterates, "we are trustees of all the eternity behind us, to hold its work without waste or shame; and to pass it on to our successors with an increment of our own worthy work as interest." The moral law of the new school is a law embedded in nature, not superimposed by an outside will. We may also remember that the older view of the soul, as a separate thing, created with but wholly distinct from the body, led to a theory of a God of the soul as separate from nature. Not only was the body despicable, but the "light of nature" was misleading and abhorrent. There are still those to whom there is no idea so terrible as a religion of nature. These people always speak of paganism, in its myriad forms, as the religion of nature. Whereas all pagan religions and theologies are purely supernaturalistic. They are wholly dependent on an army of gods and demons, the later Brahminism of India having 30,000 gods and no end of devils. The only change that took place when one religion was overthrown by another was that the gods of the defeated faith were transformed into the demons of the new.

Very evidently these were not religions of nature at all, as we now mean by nature; but they involved, to the maximum, outside forces, interfering with the pure forces of nature. Modern science is properly tending toward an absolute natural religion. It aims to bring all forces within the general term of natural. The god of science is that supreme purpose that works in nature, is nature, the aim, the life, the all *in* all. Well, the battle is a fair one, and an honest one; and there is at last a generous spirit abroad that says let both sides be heard.

These are the two consequences or tendencies of the new school of psychology: (1) to exalt the honor and nobility of the physical being; (2) to reverence the voice of nature. But it must not be supposed that while the body is regarded with honor, as the necessary and admirable mechanism of the real self, it is therefore to be held as one with the real self. Psychology holds itself rigidly to the proposition, "the investigation of nerve phenomena manifested in connection with consciousness." There is no escaping the fact that the self, the psychical self, really works, not only with the body, but beyond the body. No psychical research can any longer ignore or refuse to examine the phenomena that have so far been compelled to appear under the more or less opprobrious terms of spiritualism, mesmerism, hypnotism, telepathy. Are these phenom-

ena of the nerves? Undoubtedly, although reaching indefinitely beyond the nervous organism, they are associated with and rise out of nervous action; they are phenomena of the nervous system. Only the student of evolution comprehends that the nerve is a result, not a cause. Nerve power resided in lower life-forms long before there was a nerve. Nerve potency of function finally organized a nerve, and finally a highly complex nerve system. All the phenomena of psychology belong to nerve function, not simply to the nervous organism. To make this more plain, there are thousands of instances where the most powerful phenomena of a psychical sort outreach the body altogether. What is it in every-day association that leads to what we call attraction and repulsion? We feel the presence of people often in ways that annoy and shock us. We say we do not know why; but if we allowed ourselves to consider the matter, without prejudice, we might know. The fact is that a self coarser than ourself is liable to hurt us by contact. Others are blessings to us, even to have them near us. Can we separate between the psychical and physical in such cases? We do not need to do so. We only know that a subtler force touches us than the organized apparent body. We can not see it, but we feel it. In extreme cases it disorganizes us, breaks us up, kills us. We say such or such a person is very magnetic; but what do we mean by that? Evidently that the person, the self, reaches beyond his visible self, and affects us in a controlling way. The spiritualists have some very curious things to tell us about these points. And I am bound to confess they have a strong argument in some directions. With all the spiritual tramps, and unalloyed humbugs, and gullible ghost-swallowers counted out, there are some very able scientists who are telling us that our physical selves, while associated with the bodies, are not bound to the periphery of our bodies. It is a slippery place to stand, and stand wisely, and sift evidence rigidly; but even Sir William Thompson argues that we are developing an additional sense—that is a new functional power of sensation, the electrical. Psychology therefore, under the definition of Ribot, must take under consideration these psychical phenomena of a somewhat mystical sort. They are phenomena of a nervous sort.

Meanwhile, societies for psychical research are accomplishing a good deal of at least preliminary work—that is, sifting the vast mounds of marvelous stories and imaginings to get at a few facts. Nothing of value is ever achieved in any direction until men arise who are willing to do this very work. Newton did not reject astrology until he had thoroughly investigated it and disproved it. Occultism and Neo-Buddhism have had a thorough overhauling, and are exposed as frauds. Just now spiritualists of character are busy weeding out frauds and bringing in order provable phenomena. The psychical societies are publishing reputable and able journals, of which *MIND IN NATURE*, published in Chicago, is a prominent and useful example. The London society has done more than any other as yet to get down to bottom work. A university for the study of mind was projected by Mr. Wade, of Cleveland, but has fallen through. Two or three professorships of psychology have recently been established in older universities.

The editor of the *Popular Science Monthly*, for September, complains, with excellent reason, that the American Association for the Advancement of

Science, which has just closed its annual session, has no "section" for the discussion of psychology. The nearest approach to it is a section for biology, and one for anthropology. The editor suggests, as the probable reason, that psychology formerly meant nothing more than metaphysical speculation. That this is no longer true can be seen by this volume of Ribot. Psychology is at least one of the exact sciences, and deserves a place as such. Only by this means can we finally rid ourselves of the charlatanism that palms off on the masses undigested theories, and "revelations," and nervous fancies and dreams, as voices from an extra-natural world, having authority to direct and control our ways of living and thinking. Psychology, as a science, that, and that only, can deliver us from our bondage to the miraculous.

These two books I have selected because, happening to be published together, they so exactly illustrate what is being thought of our own make-up. There is no puzzle to man like himself. Solve himself, and he has solved the universe. Plainly, he is the epitome and expression of eternal, universal life; he is the child of that something, which all men have called God.—*Rev. E. P. Powell, in St. Louis Globe-Democrat.*

A COURSE OF READING IN PHILOSOPHY.

Repeated applications have been made for advice as to a course of study which might be pursued by men and women who, being engaged in practical life, are desirous of occupying a portion of their time in acquiring a knowledge of philosophy. The Institute of Christian Philosophy, having had this matter under advisement and taken counsel of several of the most distinguished teachers of philosophy and authors of philosophical works, has prepared a practical course of study which will occupy probably two years.

A full statement of the whole plan, course of study, mode of examination, distinction, etc., will be sent upon application to the address of any one inclosing fifty cents to Mr. Charles M. Davis, Secretary, 4 Winthrop Place, New York.

The desire of the officers of the Institute is to make this new department really useful, to show, what is true, that the Institute is not for recluses and students of high thought alone, but for *the people*, meeting their wants, stimulating their desires and learning from them what are the lines of thinking along which able thinkers should be invited to think.—*From the October Number of "Christian Thought."*

CANINE SAGACITY.

An English writer tells the following: A family let their house furnished, leaving in it a large dog. The tenant was an old lady, who liked to sit in a particularly comfortable chair in the drawing-room, but as the dog was also very fond of this chair, she frequently found him in possession. Being rather afraid of the dog she did not care to drive him out, and therefore used to go to the window and call "Cats!" The dog would then rush to the window and bark, and the lady would take possession of the chair. One day the dog entered the room and found the old lady in the chair. He ran to the window and barked excitedly. The lady got up to see what was the matter, and the dog instantly seated himself in the chair.

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*NATURE IN ITS RELATION TO
THE CHARACTER, MANNERS
AND CUSTOMS OF VARIOUS
RACES.*

H. G. M. MURRAY-AYNSLEY.

A vast and interesting field of observation is open to us, not only as regards comparing the manners and customs of certain peoples on our globe, but also in endeavoring to search out the probable causes of the similarities and differences in the characters of various nations, some of whom are living in close proximity, and yet are quite unlike each other.

In most cases, we think this will be found to be due, 1st, to nature acting upon mind; 2nd, to mind acting upon nature; 3rd, to religious belief.

As might be expected, nature acting upon mind is very commonly found amongst primitive peoples, and amongst those whose physical and climatic surroundings are such that they have necessarily remained much isolated from the rest of the world, as for instance, the inhabitants of certain villages in the Himalayas, whose country is inaccessible from without during many months in the year, owing to the lofty mountain passes which bar the entrance to them. The most notable instances in Europe of nature influencing mind are to be seen in the three contiguous countries of Norway, Denmark and Sweden, which together form what is called Scandinavia. The Norwegians and their near neighbors, the Danes and Swedes, are as far as the poles apart in character and tastes. The climatic conditions under which these three nations live are as different as are the geological and physical aspect of their respective countries.

The Norwegians are as unimpulsive as their own granite rocks; they never seem to care for pleasure or amusements, their whole time and energies are devoted to toil, to wringing a bare subsistence from a land that hardly repays their efforts.

Denmark has a fertile alluvial soil; the scenery comprises rich undulating pastures, and dense woods of beech, oak and pine. Stone it has none, therefore the streets of Copenhagen are paved with boulders taken out of the Baltic. The Danes are an intelligent, bright-looking, cheerful race; they seem very industrious, but take their pleasure after their day's work is done, at which time whole families may be seen

wending their way to some of the public gardens in the suburbs, where there is good music, and various entertainments for young and old.

The winter climate of Sweden is much more severe than that of Denmark; a large portion of Sweden is very mountainous, and, like Norway, its hills are of granite, but its climatic conditions are totally different. Its soil is a rich one, and its inhabitants are consequently prosperous. Like the Danes, the Swedes make the most of their brief summer, during which they are said to think much more of amusing themselves than of work. This applies, of course, to those who live in the towns.

Nature also acts physically, she gives firmer knit muscles to the Highlander and Swiss mountaineer than to the dwellers in plains or cities. As a rule, however, there is compensation—great bodily development is at the expense of the mental one, the perfect balance of nature's laws forbids the double strain.

The natives of hot climates are singularly graceful in their movements; they dance and move in a slow and measured manner. The reverse is the case in cold and inclement districts, where violent exercise is an absolute necessity.

It is sometimes difficult to realize that Spain is still Europe, since many of its manners and customs are very Eastern. Strange, to say, in many respects Spain resembles Asia much more than either Morocco or Algeria.

A great part of Spain consists of arid sierras, and snow capped mountains, though it has green and fertile spots, such as Granada and its immediate neighborhood. The Spaniards, though living in much the same latitude as the Italians, differ greatly from these latter in character. It is true that the natural surroundings of these two nations are very different. Spain lacks the fertile plains of Lombardy, the rich and smiling garden of Tuscany, the brilliant coloring of the Roman Campagna, and the fruitful soil of Southern Italy, with its succession of bright skies, and its easy existence, but most probably another and a deeper influence is here at work, viz., inherited recollections, recollections of the oppression and slavery which their ancestors endured under the yoke of their Moorish masters, and of their terrible religious persecutions, may have caused the Spanish character to assume the singular

mixture which it now exhibits of the gravity of the Moor or the Asiatic, through which at times shines out the excitable temperament of the people of Southern Europe. Their national dances appear to be a combination of eastern languor united with sudden flashes of energy. The excitable part of their nature seems, however, to render them more ready to weep than to laugh—to weep with those who mourn, rather than to dance with those who sing. On the death of a relation or a friend, the ladies of a family are in the habit of spending the days which may elapse previous to the funeral with the female part of the establishment of the deceased person. Nothing is permitted to be cooked in the house of the dead, therefore their friends provide them with what is necessary. Gentlemen, also, visit their male friends on such occasions, remaining sometimes the whole night with them. It is the custom, apparently, that the bereaved family should not be left alone at that season.

Long after the necessity which caused the adoption of certain customs has been removed, these still hold their ground. Owing to the influence of outward circumstances the natives of Sicily and of the Island of Corfu were forced to raise up barriers for the protection of their women, the former island was liable to be attacked by Algerine pirates, and the Corfiotes desired to guard their homes from the incursions of their Turkish neighbors. To this day in Sicily, on public occasions, few if any women are to be seen in the streets. They view the sight or procession from the flat roofs of their houses, and in the Island of Corfu certain old houses are shown which have singular holes in some of the doors of the apartments, which are known to have been made with the object that the ladies of a family could be measured for shoes without the shoemaker seeing their faces.

The French, although like the Italians and Spaniards, they are a Latin race, differ greatly from both the latter in appearance and in character; indeed, if we examine the type of features of the inhabitants of various parts of France, Italy and Spain, each of these countries may be regarded as peopled by several different nations, so great is the diversity between the natives of Normandy, Brittany, Languedoc and Provence, of Northern, Central and Southern Italy, and of the

various provinces of Spain, and yet there is very little doubt that all these peoples were originally one stock. The length of time which has elapsed since they occupied their present respective provinces and districts renders it perhaps not so astonishing that considerable alterations and modifications should have arisen in them, and have changed their physical appearance, character, tastes and habits.

But if we turn to America, it is forcibly brought before us in how few generations (comparatively speaking) the human race (through nature acting upon mind and mind acting upon nature) adapts itself to any change in its external surroundings; it has here taken place to an extent which would be almost incredible had we not positive proof how recently the Americans separated themselves from the mother country. We can also watch this process now at work in our Australian colonies, though too few generations have as yet gone by since their English occupation, to make such a marked change as we can observe in America; but a great difference is already perceptible between those born and brought up in our Australian and New Zealand colonies, and the natives of the British Isles. The diversity is at present more apparent in intonation of speech and in manner than in the type of feature. In America, as well as in Norway, we find a striking illustration of the influence of nature upon mind. New Hampshire, one of the New England states, owing to its geological formation, has obtained the soubriquet of "the granite state." Its inhabitants are said to resemble in character the Norwegians whose surroundings are very similar, but in addition to this the traditions of their Puritan forefathers, handed down amongst them, may also account in some degree for the sternness of their character. No nation in the world has, perhaps, become so varied in type as the inhabitants of the United States. Those persons who belong to Boston, New York, Washington, Philadelphia, etc., are as unlike each other as possible in character and appearance. The climate of each and all these places is most different, but still it is very astonishing that the offshoots of a single nation should in so brief a period have changed their character and their outward type to the extent which we here find to be the case.

We also occasionally meet with instances

which upset our theories of nature acting upon mind, or mind upon nature, in that neither these nor religious belief seem to be the agents.

Let us take the Swiss and the Norwegians; both inhabit mountainous countries, where hard work is a necessity of existence. But wherefore should the former be so grasping in all their dealings that it has become a proverb, "*Point d'argent, point de Suisse*," whilst the latter will not take a single cent beyond their just due; and if more be offered to them they will return the whole sum, requesting that the error may be rectified? The influence of mind upon nature is apparent in the civilized and intelligent man, who brings his mind to bear upon the accidents of his surroundings, and is thus able to conquer, or rather to bend nature to his will, to render the soil more fruitful by cultivation, and to improve the races of animals, plants and flowers by cultivation, and the study of certain natural laws.

Nature, however, revenges herself upon those who contravene these (unwittingly though it may be). We not unfrequently hear it said when an evil deed meets with retribution, "It is a judgment" (meaning God's judgment), but if we consider the question we shall find that though all things are known to and ordained by God, yet in this, natural laws are being followed. A sin inevitably brings its own punishment sooner or later, *e.g.*, the drunkard lapses into imbecility, the man who indulges in evil habits, lusts and passions, transmits the heritage of them to his children, and his children's children, on whom the sins of the fathers are visited in the course of nature.

Though, granting this, some will say, "if this be the case, a man is at liberty to kill or steal, for he is not responsible for his actions." Not so; for as I observed in the paper on "Mind in Animals,"* man, in addition to the qualities which he possesses in common with the brute creation, has also the power of rejecting the evil, and choosing the good, which we style *free will*.

Mind acting upon nature seems to indicate a higher degree of civilization and progress than nature acting upon mind, the former appears to be almost a necessity to the well being and advancement of a nation or a community.

Religious belief is the third important factor in producing differences of character and temperament; it has probably a greater influence than at first sight appears, in moulding the mind of man.

It causes the Mohammedan to be under the dominion of fatalism, the Hindu of fear; the creed of the Buddhist renders him no gloomy ascetic, on the contrary, he is always cheerful, and fond of laughing and joking with his companions. His religion teaches him to lead a good moral life, lest in some future existence he should be born again in the body of some inferior animal.

If we look nearer home, we can plainly see the various effects which Calvinism and other forms of religious belief have on the human mind; it is thereby made melancholy, despondent, cheerful or hopeful.

We often hear it said that a man's happiness is in his own keeping. This is very true in a certain sense, for it seems highly possible that the same individual, under other external influences than those in which he is living, and under other climatic conditions might have become a different character. We all know how example, and how even sunshine or gloom affects our spirits, though some are more susceptible than others to their external surroundings.

FRONTIER REGIONS OF INSANITY.

This theme was discussed at the December meeting of the N. Y. Academy of Anthropology. Drs. Thwing and Drayton, and Professor Nelson Sizer, were first installed as professors in Psychology, Sociology and Archæology respectively. A number of students were present. The president presented a chart of mental diseases to illustrate the regions studied, by a series of concentric rings, colored from cloudiness to blackness as they approached the center. The outer regions were marked neurasthenia, insomnia, nervous dyspepsia, sick headache, depression and hysteria. The next region was that of sexual and digestive troubles of a graver type, with drunkenness, nightmare and the like. Chorea, convulsion and epilepsy marked the darker zones till the inky center of madness or dementia was reached. From the periphery, the normal state of health, to the beginning of insanity, the regions may collectively be known as those of

*MIND IN NATURE, June 1886.

mental instability. The area, Dr. Tuke told the British Medical Association last summer, is getting broader every year. Educators and parents ought to know that an exciting life, lack of sleep, proper food, ventilation and exercise, our unphysiological methods of dress and living, our reading and amusements, our neglect of the laws of heredity, motherhood and paternity, are helping to swell the long procession steadily pushing on to fill our already crowded madhouses.

Dr. T. B. Crothers of Walnut Lodge, Hartford, Conn., then read a paper on "Inebriety" as the great feeder of insane asylums.

He said the frontier lands where insanity and disease join are populous districts. Many drinkers are there. A man once insane is always insane. He may get out of the dangerous state into the border land, but never gets fully sane. It is believed that there are a million inebriates in this land. First there are the dipsomaniacs, those who so love liquor that they can not give it up. They have a thirst madness in the brain. There is also the periodic inebriate whose debauch comes round regularly as clock work. He is sober between these excesses. Dr. C. showed the mental changes, and also those in manner and disposition. Blanks in memory were vividly illustrated. He knew of a drinking railway conductor who collected tickets automatically as in a trance, and knew nothing of it afterwards, also four cases the past summer, where persons started for Europe, and did not wake to their condition till at sea or in Liverpool. Another he knew who gave \$50,000 away, all unconsciously, just as do subjects of the hypnotic trance, when the suggestion is made by the operator. Crimes of all kinds are committed in this state. There is a moral palsy of those criminals. They ought to be restrained by the law and treated as insane. The nerve destroying conditions of modern life are sending multitudes into the border lands of insanity, and it is therefore of prime importance that the knowledge of these facts and sequences should be presented to the people. The world is controlled by laws of cause and effect, and what a man sows he will surely reap.

The world is a bubble, and the life of man
Less than a span.—*The World.*

PLANCHETTE.

R. W. SHUFELDT.

Taken in connection with my previous notions about Planchette, I hardly think anything could have more thoroughly convinced me of the non-spiritualistic character of its performances, than the able letter of Mr. John Wetherbee, which appeared in the November number of MIND IN NATURE (1886), which letter was, in part at least, a criticism of an article of mine that was published in a previous number of this journal, on the same subject.

Mr. Wetherbee calls me to account for having said in my article, which I did, that "If it had been a living fact, that it were possible to really communicate with the departed through the agency of any such instrument, it would not have disappeared almost entirely in a few years, as it has." And in offsetting this, he cites the case "that if tinder boxes had ever been a living fact as a light producer, they would not have disappeared," and adds further, that in reality planchette has by no means disappeared, as "a table which answers the same purpose only heavier," has practically supplanted it. Now tinder boxes have evolved much in the same way as some of our living forms in zoölogy have done—crude and generalized at first, to become finished and specialized in recent times, as is the chaste and perhaps jewel-beset tinder box which nearly every Cuban gentleman carries in his vest pocket to-day, to light his cigarettes with. Nor have the early types become entirely extinct, for we still find the old primitive tinder boxes among the regular stores of whaling vessels and merchantmen. Matches and electricity have evolved on different lines of descent leading to the same end as light producers, in precisely the same way; the light of course is immutable, but the form of the apparatus or thing that gives it to us, passes in time from the crude and cumbersome to the finished and specialized. Not so with the planchette, for when it first came into being, it was found upon the market as a *finished* and *perfected* instrument, costing somewhere between five and ten dollars, and within the following year, could be bought in the shops as a toy, for forty cents. Moreover, let me remind my critic of the fact, that during the time planchette was at the very acme of its fame, table rapping and tipping had been in prac-

tice for a long time, and so, it can not be said that the table is the instrument that took the place of planchette, as Mr. Wetherbee would have us believe. Planchette perhaps, can be properly compared to your tinder boxes, but in that case the table must be compared with the matches.

And as in the case of the tinder box, the matches and the electrical apparatus, the fire and its effects are respectively inherent in each, and the result of each, so my long and unbiassed experiments taught me, that the intelligence (fire) and the writing (the result) were inherent in the operator of, and in planchette itself. In other words, my experiments convinced me that there was no outside intelligence brought into play, beyond what *was within the range of possibility* to have been in the mind of the person for whom planchette moved, and subscribed sentences by means of its pencil.

Mr. Wetherbee also takes exception to my remark that table lifting and similar phenomena are "senseless feats" for the spirits to be continually performing for our edification, and says: "Professor John Tyndall, when lecturing in the Lowell Institute, spoke of questioning nature and getting replies, illustrated the very point our friend does, when he speaks of "senseless feats," where he spoke of students of science, who seemed to observers to have been triflers playing with toys, and not, says Tyndall, watching Draper and Henry in their investigations from the standpoint of to-day, we might call them trivial, but what they led to make even playing push-pin like Sir Isaac Newton, or kite-flying like Benjamin Franklin become sublime." Yes, very true, but *the results*, as well as the experiments of Newton and Franklin, must be considered as simply links in that grand evolution of the human mind, and the march of human invention, and can in no way be compared with table rapping and lifting, or the phenomena of planchette, whatever the motive force behind the latter class of cases may be. For a study of the subject may bring the fact to light that table lifting was quite as well known in the days of Franklin, or even before, as it is to-day, and as a phenomenon, and representing as it does a group of similar phenomena, it presents us with a strange exception to the general growth of the world, for it has remained unchanged throughout time, whereas the outcome of our knowledge of electricity has offered no

exception to the general law of evolution, and the very thought of its possibilities in the future fatigue our imagination to dwell upon. Or, to put it in another light, if electricity be compared with the intelligence that speaks through planchette, is it not a little odd that during the last half century, for instance, the apparatuses through which electricity now speaks to us are simply sublime in their specialization and fitness, while poor intelligence must still put up with *a table*!

It would hardly be reasonable after the personal experience that I have had, as I told it in my first article on planchette, that the phenomena offered us in the instrument could impress me in any other way. For a long, long time, I patiently studied its operations as it moved for others, and in each and every instance, I could satisfy my mind, to a greater or less extent, as to the source of the information it conveyed; while during the many months it was under my control, I witnessed with increasing surprise the credulity of a *great many* people, representing all grades of intelligence, from the most refined and acute, to the more gross and acceptative. The conclusion was forced upon me, that the instrument moved, and subscribed questions and answers for certain persons only, and that in a way corresponding to the sum of the tact, intelligence, and magnetism of the person who had it under control.

I am freely open to conviction in this matter, as all students of psychics should be, but I am compelled to adopt the above as my present belief, and to it, I relegate all similar phenomena, including table tipping and rapping. Thought transference, as an entirely different question, I place in another category.

Dreams present to my mind phenomena far more marvelous than anything I have ever been able to discover in planchette. Indeed, there are many dreams that I have either read about or heard of, that it has been impossible for me to satisfactorily account for, or explain. Think of Louis Agassiz, working all day over the characters of a fossil fish, and finally obliged to retire for the night with his specimen still unsatisfactorily classified, to awake from a dream wherein all the obscure characters had been made clear to him, and be enabled through this information alone to solve the problem between midnight and morning.

Or, if I may be permitted another digression, what are we to think of such a dream as the following:—A number of years ago, my father commanded a United States man-of-war, crossing the Indian ocean between Singapore and Cape Town, South Africa.

On the first day's passage out from the former place my father had during the night of that day, a strange and indistinct dream. He dreamt that he was already in Cape Town and had taken a small house in the suburbs of the place, to spend a week or ten days while his vessel was undergoing repairs. During the first night of his stay in it, he was awakened from a sound sleep by a man who stood at his bedside. This man was dressed all in white, and had a peculiar girdle about his waist in which he wore three handsome jewel hilted knives. His beard was long, white and flowing, and he directed my father to dress himself, and when this was done he led him out into the country, back of Cape Town, and then traveled to the northward for three days and three nights, when they passed into a long valley, between low hills. Here they soon encountered peculiar piles of earth resembling the giant ant-nests of that region. This strange guide then directed my father's special attention to what he did. First he removed one of the knives from his girdle, thrust it into one of the earth piles, turned it quickly outwards, when it was followed by a perfect shower of diamonds. The remaining two knives were used for a similar purpose on two other piles, with like results. Then he took from a turban which he wore a small piece of parchment and wrote upon it a certain latitude and longitude, once more pointed to the piles, and then led my father back to his house in Cape Town. From this dream he awoke tired and weary, only to dream it the second night of his trip out with still greater vividness; while on the third night it was so vividly reproduced that he awoke with a start, exhausted, and limb-weary. Upon arriving at Cape Town he told of his dream to a number of people, and several persons advised him to try and secure a delay there with the view of repairing to the locality indicated by the latitude and longitude which his dream-guide had given him, and which had corresponded on every night of the dream. One friend strongly urged him to resign the Navy, organize an expedition and start out at once. But my father took none of this advice into consideration, and

simply made a faithful account of the dream, with the dates and all, in his private journal, and *now* it has pasted opposite to it the *New York Herald* account, which bears date of exactly one year later, the discovery of those rich diamond fields, the richest in the world, which were not so very long ago discovered in South Africa, while the strangest thing of it all is, that the latitudes and longitudes as given in the dream, agree to the very minutes and seconds with those of the locality where the field was eventually discovered, and as indicated in the *New York Herald* report of it.

Planchette has never presented me with anything that in any way compares with this, and it seems, indeed, almost to lie beyond the realm of the problems solvable through human means.

And now so far as a future state is concerned for intelligent beings upon this earth, to be entered upon at their death, I must believe with Mr. Wetherbee, that "if demonstrated, irrespective of the quality or reliability of the problem, makes every other discovery in human history pale by the side of it."

On the question of the existence of a soul being a part of the organization of the more exalted types of men and women, I at present stand very much in the same case with Huxley, *i. e.* I simply do not know *positively* whether any such a thing exists or not; I am, on that point, an agnostic. My studies of life, more particularly as exemplified in the purest, highest and most refined minds of the most finished examples of living men and women, and my reading of certain of the writings of similar people who have gone before us, has brought me to a state that were the *absolute* discovery of the soul made to-morrow it would surprise me much less than the discovery of other things that might be made. I have seen in my life a thousand and one things done on the part of men and women that could be much more easily explained to my mind by the existence in them of a soul, than by any philosophy that chemistry or physics has yet formulated.

This life of mine would surely not be "worth the living," were I certain that it terminated here, *absolutely*—and I assure you the very moment that that fact *is* demonstrated to me, then that moment brings my studies of nature and her laws to a close. But what I *hope* and *believe*, and what has really been *proven* in regard to such matters,

are two very different things. Neither the performances of Planchette, nor kindred phenomena have been of the slightest satisfaction to me—in so far as the proof of an outside intelligence is concerned.

Should I lean back in my old arm-chair here in my study, some evening between twilight and dark, brain-weary perhaps, and having held to my work just a little too long, and my mind takes on to reverie as the darkness creeps in over all, and that, as yet unanswerable, question presents itself to me, "and what is all this labor for?" Then I say, should I, in that frame of mind, with each and every one of my senses and perceptions on the alert, become aware that the future form of some one departed who held in life the same hopes and aspirations that I now do, had entered, and I should *see* that form, and that form should *touch* me so I was conscious of it, and I should *hear* it say—"Take courage, for your soul *lives* and *learns* hereafter." Then, and then only, will the proof be to me, complete.

NOTES IN BIOLOGY.

R. W. CONANT, M. D.

Is it not worthy of note that the soul of man equals the sum total of all the fractions of souls found in the brute creation?

It is a trite saying that man is the microcosm. Even as the comparative anatomist traces fully developed organs and members in animals to rudimentary processes in man, and vice versa, so all the parts of the human soul are duplicated in the anima of beasts. Nor is the comparison always to our advantage. The horse, dog, lion, elephant, and others furnish countless instances of perseverance, courage, fidelity, affection, memory, intelligence, etc., which put us "lords of creation" to the blush.

Like us, too, their character is stamped upon their faces. What patient endurance in the great brown eyes of an ox, what spirit in the glance of a mettlesome horse, what affectionate devotion in the looks of a fine dog! Equally well do the bad beast and the bad human resemble one another. Despite the great difference in features and form, there is a strange family resemblance between a "tough," and a low-browed, bandy-legged, glowering bull-dog; between a tramp and a sneaking, whining, gutter-pup.

This resemblance can not be fanciful. It is nature's outward seal of an inward iden-

tity. Our language contains a long list of words and phrases attesting the impression of this fact upon the minds of men. Perhaps the compliment is returned with interest. Perhaps as we speak of "a hang-dog look," the dogs have a way of saying, "that dog has a hang-man look."

Even speech has its rudimentary in the beasts. For essentially language is but the conveyance of thought and feeling by signs and symbols, and of this there is an abundance in the brute creation.

What kind of logic then is that which affirms soul and eternal life of a Guiteau on the ground that fitness proves design, and dogmatically denies both to a St. Bernard! Perhaps the red man shows a truer insight than his pale-face brother, when he confidently looks forward to the companionship of his favorite horse and dog on the happy hunting-grounds of the spirit-land.

* * * * *

Do you ever make a study of eyes? Not *girls'* eyes only,—all eyes. Within that little radius of a quarter inch are problems to last a life-time.

Emerson has well spoken of the eye that threatens like a leveled rifle—how often it is seen! You need not visit camps to find it; the counting-room and the office contain it quite as often, and sometimes it is seen even under crimps.

But the threatening eye is not to be confounded with the commanding eye or the wild beast eye. The last mentioned, the most savage and inhuman of all, is seen chiefly under brows flushed or pale from debauchery, and according to circumstances it has a restless or fixed glare.

Then there is the cruel and treacherous eye. This is peculiar and rather less common. It is a cold gray—different from the "intellectual gray"—with a dark edge to the eye-lid. There is none more thoroughly repellent.

Sometimes a yellowish, cat-like eye looks at you saying, "I'll deceive you at every opportunity." Other kinds are the secretive eye, set so far back that you can not see its expression, the foxy, the critical, the loving, the sensual, etc.

The list is long, but of all the most common is the non-committal eye. So frequent is it that the eye is greatly over-rated as a general index of character; we really form our judgment from the rest of the features.

When you have well mastered the different kinds of eyes, then try to account for

their differences on anatomical principles. The components of an eye's expression are certainly not numerous. There is the color, degree of openness, movement steady or vacillating, etc. Can these material elements alone account for the wonderful transparency you sometimes meet? There are eyes which seem actually open windows in which the invisible spirit sits and becomes visible to the earthy sense of sight.

* * * * *

Why should the exploration of the soul's supposed imperial seat be conducted only by post mortem examinations and by experiments upon living animals? We would not study even an ant-hill in blind speculation as to the probable meaning of this passage and that partition, when a naturalist could tell us all those habits of the animal which make its habitat intelligible.

So of the brain. Why not obtain ante mortem a complete chart of the character of every prospective post-mortem subject in some large hospital; then at the autopsy make an equally exhaustive record of the condition of every part of the brain? After doing this in one hundred cases, and then comparing the records, we should have some valuable data on which to found theories. Of course the greater the number of cases, the more reliable the conclusions.

It is a well-known physiological principle that the habitual use of special muscles, organs, and bones always affects their appearance by attracting an increase of nutrition to those parts. Is it so of the different parts of the brain? Is there a special seat of memory for instance, and does a high development of that faculty increase the flow of nutrition to its particular *locus*, so as to produce an anatomical effect, visible after death?

It is true that much learning and ingenuity have been expended in determining the location of some of the faculties with approximate accuracy. It is true that, generally speaking, a large brain goes with a great mind. Yet unfortunately, a bricklayer and an epileptic have been known to have heavier brains than even Cuvier, while Grote had but fifty ounces. From this we are obliged to infer that quality of cerebral substance is more important than quantity, particularly the thickness of the gray matter, and the number of convolutions.

But the method proposed would have the advantage of instituting a comparison between different parts of the same brain

instead of different brains. Applied with scientific accuracy and thoroughness, it could not fail to give us valuable insight into the laws which govern the reciprocal influence of soul and brain, *determining whether or no special functional activities involve special nutrition the same as in other parts of the body*. In this the phrenologists are on the right track, but they endeavor to reach from the outside that which can be obtained with accuracy only from within.

* * * * *

Did you ever take yourself to pieces, ethnologically speaking?

With all his learning and acumen, Herbert Spencer has striven to prove that character to its minutest details is merely the resultant of experience, individual and ancestral, even to the elimination of the self-acting, responsible ego. Has not each within him the materials for experimenting on Mr. Spencer's theory? Those so disposed might find profit and pleasure in devoting a little time to introspection with this end in view.

A friend of mine thinks he has succeeded in resolving his inmost consciousness into its historical elements. Being a mixture of French, Scotch, and English blood, he classifies himself as follows: French—very sensitive and excitable, much elated or depressed by trifles, inclination to strong statement and gesture, enthusiastic, romantic, etc.; English—determined, taciturn, and reserved; Scotch—metaphysical and practical, etc.

But as many of these and other traits too numerous to mention are directly opposed, the friend often finds himself a house divided against itself. His soul conflicts he regards as a renewal, to his great discomfort, of the old inveterate feud between Frank, Saxon, and Scot; the former generally writhing and struggling in the strong grasp of the latter. Whether or no his theory be correct, of the facts he has no doubt.

It had been better if the friend could have been ignorant of his polyglot descent until after he had formed his theory. That does not prevent others, however, from taking an inventory of their psychic insides, making their theory first, and afterward ascertaining if it agrees with the genealogic facts.

An open foe may prove a curse.
But a pretended friend is worse.

—Gay.

THE SCIENCE AND PHILOSOPHY OF SUFFERING.

REV. WM. TUCKER, D.D.

There is in the world a large class of phenomena which is difficult to explain. Floods, storms, tempests, earthquakes, famine, pestilence—the general and widespread bodily and mental suffering. What is the relation of this large class of phenomena to the moral and providential government of God, and the intellectual, moral and spiritual nature of man?

Some regard these phenomena as accidental. But there are no accidents. An accident would be an effect without a cause, an act without an agent, an event without a purpose. This is impossible. Every act must be performed by some agent, every effect must be produced by some cause, and every event must originate in some intelligent purpose. The law of accidents will not explain these phenomena.

What are called accidents are effects whose causes are unknown. But we are not to infer that effects are causeless, because we are ignorant of what they are; for there are a great many causes unknown to us. Others affirm that these phenomena have no intellectual or moral relations, or connections with either God or man. They hold that all science gives us, or can give us, is phenomena. Science gives us force as the dynamic cause of motion, which can be measured.

It is thus evident that science deals with causes as well as phenomena. Philosophy which deals with spirit, mind, will, law and force also gives us more than phenomena. It demands for all phenomena a cause equal to its production. This is one of the primary and universal laws of thought. It governs and controls us in all our investigations on all subjects and in all directions. To ignore this universal law of mind is to render science impossible, and to place truth and knowledge beyond our reach. But the fact that this class of phenomena is investigated by man—that it awakens his interest, attracts his attention, exercises his intelligence, and calls forth his action, shows that it does stand related to and is connected with man, as a rational, moral and spiritual being. It is the basis for the necessity that has called into existence many of the physical and inductive sciences, which have done more to develop the human intellect, and advance human progress and civilization, than any other cause, save the Christian religion.

Others hold that this class of phenomena is punitive, and comes in the form of punishment for sin. To them it is a divine judicial visitation demanded by the sins of men. The objection to this theory is that it involves the guilty and the innocent, the good and the bad, the righteous and the wicked in the same punishment. These evils are suffered by all without regard to moral character or conduct. This fact shows that all suffering is not to be interpreted as punishment for personal sin; for that would be to charge the divine administration with injustice. God is just; His government over men is righteous, and all phenomena must be explained in harmony with this fact.

Others regard this class of phenomena as an infliction for the violation of natural law. The objection to this solution of the problem is that much of this phenomena that destroys every year millions of property and thousands of lives, can not be traced to the violation of any physical law. Earthquakes, volcanoes, tornadoes on land, and storms at sea, droughts, floods, frosts, and mildew, from which we suffer so much, can not be regarded as resulting from the violation of physical law; and even where health, life and property are destroyed by failure to observe natural and physical laws, the loss more frequently falls upon the innocent than the guilty parties. This theory will not account for the destructive and painful phenomena of nature and life.

What is the true solution is a question of great practical importance. Suffering in nature results from the existence of mind in nature. Feeling is an attribute of mind. Sensation is a mental experience, and implies the existence of consciousness. There is no suffering without a nervous system, and the nervous system is the instrument of mind. Suffering does not result from imperfection, but from perfection of nature. The more perfect the physical, mental, moral and spiritual nature the larger the capacity for suffering. The higher orders of animals and men suffer more than the lower. The ability to suffer acutely and intensely reveals perfection of nature.

Pain warns us of danger, and is thus a means of our preservation. It shows that we are exposed to the action of destructive agents and influences, and warns us of the danger to our physical, mental and moral life. Suffering operates as a motive to mind, and prompts us to self-defence for self-preservation.

It is educational. It creates the necessity for that mental activity which has given us our present advanced and ever advancing civilization. If there were no wounds, fractures, or dislocations there would be no science of surgery; if there were no disease we would have no science of medicine; if no oceans were swept by storms we would have no science of navigation and art of ship-building; if there were no mountains to cross, streams to pass, and hills to level, there would be no science of engineering and art of bridge building; if no swamps to drain, and poor lands to improve there would be no science of agriculture; if there were no variations of climate, and changing of seasons, producing extremes of heat and cold, there would be no science of architecture and art of weaving; if no crimes to punish, and lawless wills to restrain, the science of law and government would never have been developed. It is thus evident that the evils of life are educational, and their function is human development by the action necessary to overcome them.

These evils are at times in the form of judgments on nations and individuals. They become such because the rational and moral will interpret the natural and physical. The intellect interprets nature, and we have science; the taste interprets nature, and we have the fine arts; the moral nature interprets the phenomena of life and history, and we have moral government; religious faith interprets nature and history, and we have God and Providence; the guilty conscience looks at the phenomena of evil, and we have a revelation of justice and judgment. Natural phenomena is to every man morally what his reason and conscience makes it. To those who feel that they deserve punishment, nature reveals God as punishing. It is the moral sense of man that gives moral significance to the natural infliction of pain.

Suffering provides for the exercise of man's pity, compassion, sympathy, love and benevolence. It is thus the condition of our highest, grandest, noblest, purest, and most sublime moral development. Without the occasions furnished by the phenomena of pain there could be no sublime exercise of our social, moral and spiritual affections and sympathies; and without their exercise they would not grow and bloom into perfection and beauty. The suffering we witness, the evil that abounds,

appeals to our sympathy and benevolence, and calls into active exercise the warm, noble, and generous elements of our natures. This exercise will promote the growth, increase the strength, intensify the life, and enrich the experience of our social, moral and spiritual being. The moral and benevolent results of such development are truly sublime, and show the wisdom and goodness of God in permitting human suffering. This is the silver lining to the dark cloud of sorrow that hangs over the race. It is the bow of hope and promise that gives assurance of a better, higher and nobler life for man.

It shows the unity and brotherhood of humanity. When the famine prevailed in Ireland, the cry for help touched the common heart of humanity, and was responded to from every civilized nation by liberal and generous donations of help. The fire in Chicago, with the suffering which resulted from it, thrilled two continents with feelings of sympathy, and Europe and America poured out their bounty to supply the wants of the sufferers. When Norfolk, Va., was smitten with yellow fever, clothing, medicine, food, nurses and physicians were sent to the relief of the suffering city by their sympathising fellow men. It is thus evident that the calamities from which we suffer bring with them compensation in drawing individuals and nations into closer union and sweeter harmony.

The touch of human suffering makes us all akin, and its fires melt our hearts into tenderness. We see in this the function and the law of suffering which reveals its science and philosophy.

WHAT IS CHRISTIAN SCIENCE?

An abstract of Mrs. U. N. Gestefeld's paper read before the Western Society for Psychical Research, was to be published in this number of *MIND IN NATURE*, but so many persons have expressed a desire to read the paper entire, Mrs. Gestefeld has had it published in a 16-page pamphlet—price 10 cents. Those who wish to read the best and most logical answer that has yet been given to the question "What is Christian Science?" will not regret investing the ten cents. The pamphlet can be obtained of Cupples, Upham & Co., Boston; Brentano Bros., Chicago, or of Mrs. U. N. Gestefeld, No. 8, Central Music Hall, Chicago.

EVOLUTION BY MIND.

WM. I. GILL, A. M.

Long ago, when reading Darwin's great works, "The Origin of Species" and "Descent of Man," the writer was led to the conclusion that all the progressive organic changes which Darwin has so luminously expounded, are attributable to mental action, and that this is the law of all changes in the forms of conscious organisms. This was in some measure due to the influence of a strong conviction of the truth of absolute idealism which our college studies had engendered, and which has ever since presided over all our thinking.

But apart from this speculation, our proposition necessarily follows from the very nature of organic consciousness fully understood. Consciousness is the supreme peculiarity of the organism. It should, therefore, be expected to dominate all the rest. Accordingly the organism tends to dissolution with the diminution of consciousness in vividness and power; and soon after all signs of consciousness have disappeared the organism itself ceases to exist. It is true that the converse of this statement may be made with equal verity; and so consciousness and its variations may be attributed to the varying conditions of the organism. But on further analysis these reasoners are compelled to confess that the organism itself, with all its environment, are known only as modes of consciousness. There they are ultimately check-mated. They can not affirm that the conscious is the product of the unconscious, because the unconscious is never directly known and never can be. And as utterly beyond all experience, they, as ultimate experimentalists, must admit that it is also, therefore, inconceivable; and so their affirmation, that the conscious is the product of the unconscious, is entirely unmeaning, an empty verbalism. There are two classes of the conscious, one of which, from ancient false analysis and continued imperfection of language, is called unconscious; and between these two classes of phenomena there is an endless interaction.

But on any view of the nature, origin and extent of consciousness, it is not to be questioned that consciousness, having been attained, is a power, and the power of supreme interest, importance and dignity. Nothing can be cared for but that. All the so-called unconscious things are of in-

terest only for the conscious. This must, therefore, be the great factor in changing all things, both organic and extra organic. We can not conceive how anything can be done except to gratify some thought or feeling; and so thought and feeling become the chief cause of all changes; and by it must gradually modify the organism through which they are made manifest.

The highest, strongest and most persistent elements of consciousness must force their way to gratification, and thence induce inevitable organic changes. This principle must be conspicuously exemplified in proportion as mentality rises into distinctness, purity and power. This growing mentality must be used from the first for organic defences and gratifications, and thence (undesignedly) for whatever organic changes will thence ensue.

This a priori proof admits of inductive verification, for which the writer had collected facts, proposing to arrange them into an argument. But the purpose slept instead of working itself into an achievement.

But another man of extended popular fame as a naturalist has set the door ajar, and I seize the opportunity to invite the reader to peep in. The thought that evolution has a mental cause has seized upon Maurice Thompson, and in his own vivacious style he has uttered it recently to the world.

Mr. Thompson, however, is limited in his scope, and hasty in his glance. He wants to get his thought before the world so speedily and in such an airy way, like his own bright, swift-winged singing birds, that he has no time or disposition to give the subject a thorough treatment worthy of its vast compass and depth. He mentions only one mode of consciousness as cause of evolution. That one is "Desire," which he describes as operating both as an impulse toward new experience and the recovery of the old.

Desire is potent; and there is little potency without it in the sphere of consciousness, and it is present in all action. But, still it is far from being the only force of mind, and the only mental agent that can be influential in organic evolution. With progress, mental forces differentiate and increase in number, while each grows in potency; and all of them should be taken into consideration in a thorough exposition of the relation of mind to organic evolu-

tion. Still Mr. Thompson's brief effort is very important and deserves attention.

Mr. Thompson begins by quoting the paleontological doctrine that there has been an immense progress in the brain capacity of birds, and says: "There is a suggestion arising from the fact of this constant brain development: may not brain improvement, which is another phrase for intelligence-development, account in a large degree for the gradual self-modifying of species to suit the environment?"

This is a bad beginning. It is too physiological. The reference to these brain modifications in such a connection only confuses the subject; for these being considered as physical, may have a physical origin, and so be the causes and not the effects of growing mentality. This is the reasoning of our materialistic psychologists; and this defeats Mr. Thompson at the outset, since he is not an idealist. Hence is avowedly more of a faithist than a logician or a scientist. He is satisfied to believe, on the basis of reversible phenomena. He, therefore, says next: "Indeed, I believe that the whole matter of physical modification brought about by the exigencies of change in environment is referable, in an obscure and indirect way, to that influence (desire). In its broadest, freest sense desire is merely the initial effort of a being toward a new experience or a lost estate." "Evolution is the outcome of natural desire; and natural desire has been generated by a disturbance of natural equilibrium." This, again, is equivocal, or, rather, it *primarily* makes against his doctrine of evolution by desire, since it is affirmed that desire is the effect of external changes, "disturbance of natural equilibrium."

Passing this, Mr. Thompson says: "The neglect of an organ implies that the organ is not needed, and that therefore it is not desired. On the other hand, if the need for an organ increases, the desire for it will strengthen apace, and the organ will be modified in accordance with this natural desire." This is surely true, with the exception of a slight infelicity of thought in its base, and the assertion that a needed organ is desired. It is not the organ which is ever desired, but the object which the organ would secure. The desire leads to action, which ultimately generates and develops the organ.

But the pre-affirmation as the base of

this is also unfortunate. It is that the need generates desire. "If the need of an organ increase, the desire for it will strengthen apace." Now, if this need is unknown, unconscious, it can have no such effect. If it is conscious, it itself is a desire, as desire and conscious need are one. Besides, whence the supposed need? Evidently the purposed answer is, the "disturbance of the equilibrium," to which all desire and its effects are due; and so desire is only a secondary cause, originating in disturbed equilibrium, but as such a real and great cause.

On the other hand an organ will generate ordinarily a desire for its exercise. Strong wings like to fly and feet to walk; but for their development and perpetuation in vigor there must be an ulterior object of desire, not of memory. This explains the occasional frantic gyrations of domestic fowl. It comes of the lingering yet decaying faculty of flight, and the desire for its exercise and aerial locomotion. But as the desires to be thus gratified by flight are not of vital necessity, they are not strong, and they prompt to small exertion, till the power and the desire utterly die away.

Mr. Thompson refers to the climatic changes which have made the polar regions uninhabitable, which were once almost tropical in their heat and swarming with life. The coming cold drove away the birds, which returned with every improvement of the weather; and he says they have "a dim and tender memory" of their ancient home, and from the love thus engendered they return every spring as far as they can. This is very pretty; and it will be scientific if the word memory is omitted; and if these fowl are simply said to inherit, not a memory of the old homestead, but a tendency and desire to go northward with the return of warm weather. This is the result, ever growing slowly less, of ancestral habit, when they did know and remember the old homestead, and sought it as often as the improving temperature would permit.

HEART-BROKEN BEFORE BIRTH.

A Mormon woman tells a story of a baby brother of Elder Sloan's that she is willing to swear to. When his father took a concubine, the first wife was about to become a mother. This action so prostrated her, that when her child was born it began to pine away, and after a few weeks of wailing and suffering it died. Examination showed this child to have died of a broken heart, the result, of course, of the mother's condition a month before birth.—*Salt Lake Tribune.*

THE LAW OF OCCULT FORCES

ELLA E. GIBSON.

The darkened period of remote ages ascribed all phenomena, the causes of which were unknown or not understood, to divine interposition or supernatural agency. The enlightened mind of all ages ascribes a supernatural action to nothing, but seeks a scientific solution for all phenomena, on some hitherto unknown law or basis.

That all visible facts, of whose origin no knowledge had been obtained, should be attributed to some special intervention of an almighty power, in the days of ignorance and superstition, is not strange; but that the present generation should refuse to investigate the claims of any before unheard of mystery, seems absurd in the extreme, when it is remembered that in the past so many assumptions and dogmas have yielded to the criticisms and investigations of science, and that no new phenomena, however apparently unreal and ludicrous, can be more so than was the assertion—"The earth moves."

Never perhaps, in this age or in any other, has this inconsistency or bigotry been carried to a greater extent than in the direction of the phenomena called spiritualism. Theologians would not believe the alleged facts, and scientists dared not. While the one feared for their creed, the other trembled for their philosophy; so, between the two, more than a score of years passed away before any close, persistent, scientific analysis occurred worth mentioning, and the spiritual theorists had it all their own way, except as the facts themselves were disputed, or in the absence of proof to the contrary, ascribed to the evil one himself.

In the year 1869 the London Dialectical Society appointed a committee to examine and report upon the pretensions of Spiritualism, the result of which was a careful investigation of its claims by a body of eminent scientific men, five-sixths of whom entered upon their duties with the most firm conviction that they should detect a fraud, a delusion, or else should discover involuntary and unconscious muscular action to be the cause of the phenomena. After holding forty meetings, the investigation committee submitted their report to the society, which in substance may be summed up thus: That the phenomena indicates the existence of an intelligent vital force

proceeding from the human organization, entirely inconsistent with the spiritualist theory; which force was named by them psychic force, to distinguish it from muscular force.

For the full report of this committee and statements, the interested reader is referred to the reports of the "London Dialectical Society, on the asserted phenomena of Spiritualism" "The London Quarterly Journal of Science," and "Spiritualism answered by Science, by Edward W. Cox, S. L., F. R. G. S."

Without resting my claims upon the strength of this report, or pausing to prove from other sources the existence of the alleged phenomena, my object is to account for the same by showing how this occult force or psychic force may perform all the wonders attributed to spirits.

That this psychic is an agent of the mind and bears somewhat the same relation to the human system as electricity does to the material nature, seems evident. When it is remembered that we never see electricity, only the spark that denotes its presence, that it can not be measured or weighed, that we can judge of it only by its effects, and that as far as known, it is the most powerful agent in the universe, and the most irregular and freakish, we may form some idea of the nature of the force governing this phenomena. As much more subtle and occult as is mind to matter, as much less understood as is lightning to water, it is not surprising that the phenomena of rapping tables and moving furniture should excite dread in some and derision in others.

It is well known that the human system contains so much electricity, or psychic force, that in clear, cold weather various electrical phenomena often takes place, such as persons in walking across a room and coming in contact with a metallic substance, receive an electrical shock, accompanied with a spark and a report. On such occasions, door knobs, stop-cocks, connected with steam radiators, gas-cocks and registers, become so charged as to render it necessary to handle them with extreme caution. A person scuffling or even walking across a heavily carpeted room becomes insulated and so thoroughly charged with electrical force as to ignite a gas jet readily with the tip of the finger.

In a lesser degree, sparks are often seen and a crackling sound heard, upon removing flannel garments, showing the pres-

ence of some force projected from the body similar to electricity. That the force pervades all persons to a greater or less extent seems evident, and that some individuals generate it so readily, possess it so abundantly and communicate it so rapidly as to produce not only the phenomena described above, but all those chargeable upon spirits, seems evident also, and explicable upon this law. We know that wood is porous, not so dense but what it will admit of shrinkage; and is it not probable that this force, so subtle, so refined and yet so powerful (not unlike lightning in its nature), may project itself from the body and enter the pores or interstices of a table or any other porous article, and move it about, float it in the air, or hold it down upon the floor. Whenever this has occurred in my presence, the medium or psychic has been heavily charged with some force, and to use her own expression on one occasion, "It seems as if my pores would burst!"

Upon the same supposition, the sounds are but a projection of this force and a contact with some hard substance, producing a concussion, on the same principle as thunder and lightning. The unseen mind, like the unseen electricity, which produces the lightning, and which is in reality the force-power, is probably the invisible guiding cause of the whole phenomena, and uses this mental force even as does electricity the elements, though not always exhibiting a visible spark or light.

The intelligence manifested by this force seems to be the *ultima ratio* of the spiritual philosopher, since he can not perceive how it can be explained upon any other principle. When we reflect upon the fact that the circulation of the blood, the pulsation of the heart, and the heaving of the lungs are all involuntary motions, and performed as readily and as accurately when asleep and unconscious as when awake and conscious, perhaps we may obtain a key to the solution of the mighty problem that so puzzles the world.

That the somnambulist and entranced magnetized subject, or medium, so called, are not only entirely unconscious, but perform many wonders beyond their ability when awake or in a normal state, no experienced person will deny, and the question naturally arises, from whence comes this power or increased intelligence? An experience of thirty-five years justifies me in concluding that in all cases where an in-

telligence has been exhibited beyond that possessed by any person present, which is often the fact, that a hitherto latent, undeveloped talent or selfhood, in the medium, renders perceptive through an increased mental sight, facts, events and principles unknown before. My idea is this: In an entranced or highly magnetized state, the mind is easily impregnated and instantly presents unknown facts, or truths having existed ages before, without the slow process of the reasoning powers. In other words, the mind becomes a mirror, and upon it is reflected a fact, event or principle of which there was no previous knowledge. I shall not pause to prove that this has often been done, but recall to the mind of the reader the excitement produced forty years ago or more, by the reading of books and designating the time of day by the watch or a clock, when the eyes of the subject was bandaged. This is a known fact and requires no proof. The physical eyes did not see the book, did not behold the watch, yet the book was correctly read and the time accurately given. It is no use to deny the facts, patent to thousands, because we can not account for them by any known law, we must search for some *unknown* law, and not attribute the mystery to a supernatural agency.

That there is an inner sight, we must believe, and that this sight extends far back beyond the seer or any external knowledge whatever, is apparent to me, having tested it in numerous instances. My philosophy, in regard to this fact, is that there is a world of principles, ideas and facts as well as a world of matter and motion, and that in this world of thought and mind, everything that ever existed exists still, as a past reality, and has left its impression or stereotyped itself; and the minds of these impressible persons, called mediums or psychics, like mirrors, receive the reflections of these existences as principles and facts *independent of the will of any creature*; their inner vision thus illuminated, enabling them to write or speak accordingly. As a person in the sunlight perceives an object before them because it is there, without willing themselves to see it, or even desiring to see it; so a true clairvoyant, by the aid of this second sight or inner vision, sees principles, facts, events, conditions, places and objects, without any previous knowledge of their existence, simply because they *do* exist, and manifest themselves to their senses.

In the process of daguerreotyping, the shadow of the face or any other object, falls upon the prepared glass and the reflection is thus made durable or permanent. So of any object that exists or ever has existed, any person, any event, any principle, any idea, however absurd or false, in like manner may fall upon the prepared or illuminated camera of the mind and base an impression. A face upon the artist's camera fixes its blemishes, and the dwarfed tree or the crooked limb takes equally well in the picture as the straight perfect one. *Whatever is there, takes!* And so of this invisible reflection upon the mental camera or mirror of the mind. Somebody believes spirits to exist, to communicate, that they do this or do that and as intangible as is that idea, that too is taken into the picture made by the mind along with the truth and becomes a reflection of what is, even as the operator lies when he compels his subject intentionally to believe himself a king or a fool, when he is neither. A person speaks the French language never having studied it or heard it spoken, *how?* Because the language has an *existence*, and such is their mental condition that its reflection upon their brain becomes permanent for five minutes, and they speak it or write it during that time, after which all is dark as before. Upon this hypothesis of projection and reflection, it will be perceived that, not only matter of fact, but the belief, true or false, of any one, present or absent, living or dead, might be reflected and given in writing or speech, or even by the raps or movements, or a living person might apparently communicate, which is often the case.

An event transpiring connected with a family is often felt by some member of that family long before the news reaches them by messenger, mail or telegraph. It is to be accounted for on the same principle of sympathetic action or unconscious mental telegraphy. If thought can travel intelligently on a metal wire couched in signs to represent ideas, why should not the ideas themselves interchange themselves between two minds in distant localities without verbal expression.

To be Continued.

Do thy duty; that is best,
Leave unto the Lord the rest.
—*Tales of a Wayside Inn.*

THE PESSIMIST PATIENT.

"Of all patients," says an English physician, "your pessimist makes the very worst. He is virtually dead before he is half sick. I speak from experience; a pessimist is a happy man as long as the sun shines, and all is going well with him; but when clouds arise, and illness comes, then there settles over both his body and mind a gloom that is but the foreshadowing of darkness to follow. A medical man may do his best for such an individual, but it is usually a thankless task. It is a wearisome thing trying to lift a fallen man who will not do a little towards helping himself.

"A good simile as regards the effects of pessimism and optimism on a physician's patients may be adduced from the different conduct of a beaten and demoralized, and a victorious, army. The former—so field surgeons tell us—have no heart, their broken bones will not unite, their wounds take on no kindly action; the sick succumb, they die like rotten sheep; and even those who are well, in very fear grow weak and ailing. How different in the army triumphant! Wounds are called 'scratches'; the men can hardly be prevailed upon to go on the sick-list for them. Those who must keep still, feel less pain than they would under other circumstances; they sleep well, they eat well, and are soon well altogether. But the pessimist makes a bad soldier when at his best."—*Popular Science News.*

THE ENVIRONMENT OF NECESSITY.

A life of ease is not always the life to bring out genius or man's latent powers. Some persons would never act unless circumstances compelled them to. Necessity is often a man's best opportunity. Individual effort depends much on conditions, and a few move out alone, unless by force of circumstances they must. A person pushed to the wall will either fight or break for open ground. And new developments constantly present a new field of thought to battle in. The nearer we get to any truth the more difficult it often seems to surmount the difficulties. When, through science, we are obliged to handle the crude material and separate and analyze its component parts, we oftentimes find more than we even expected. So it is with adverse circumstances: they prove and develop more than the individual thought or dreamed of. "Like winds that blow the mariners to some island in the ocean where they find fruits of new varieties and flowers of unknown name." The beauty of philosophy is bringing out, through science, the hidden powers, and proving facts, not by theory, but by actual knowledge. Like Thomas, they must handle Christ before they know for a certainty. Combine Religion, Philosophy and Science, and you have the whole, the very trinity that is a unity when understood by necessity. —*Health Monthly.*

The second number of *The American Journal of Biology*, edited by H. D. Valin, M.D., 802 So. Halsted st., Chicago, contains articles on Experiments in Color and Light, Origin of Animal Temperature, Mechanical Equivalent of Animal Heat, Animal Strength, Nature of Heat, Evolution of Blood Circulation, Practical Experiments in Organic Heat. \$1 per year.

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When MIND IN NATURE was commenced, two years ago, there were numerous questionings as to what it would prove to be. Some said it was merely a "wild-cat" scheme to attract notoriety; others, that it was only for the ventilation of the visionary ideas of those bordering on crankness.

Thanks to our contributors, we have shown that the subjects discussed, which heretofore have not been considered worthy of admission into the society of thinkers, can be treated in such manner as to command the attention of those who have hitherto ignored them; and our little journal has established a reputation of which the manager is justly proud.

But there are numerous expenses connected with a publication which can not be met by referring to the literary reputation. The printer is more interested in its financial basis. MIND IN NATURE has not received the financial support it merited, and of which it is worthy. It was not started with the expectation of making money out of it, but those interested do not feel justified in doing all the work, and paying the printer also; it will therefore be discontinued from, and after this issue.

A few numbers of volume 2nd will be bound in same style as Volume 1st, and sent postpaid on receipt of \$1.25, or both volumes for \$2.25.

LANGUAGE FORMING.

I. LANCASTER

A very interesting paper on modern languages, read before the Philosophical Society of Chicago, by Prof. Bartholf, brought to mind almost forgotten researches in that direction made many years ago by myself, during hours of country recreation in southern Maryland.

It was just before the first inauguration of Lincoln that I found it convenient to visit for the summer some distant relations, members of a waning stock that had come over in Lord Baltimore's time, and who finally succeeded in placing in my possession, through the laws of inheritance, some "furlongs of barren heath," from which all vestige of fertility had vanished under successive crops of tobacco. The time spent there was full of interest. I was a northerner, and had been sitting under the ministrations of Owen Lovejoy, a Congregational pastor of freesoil proclivities in a western town, and my life had been passed in a region where nothing was finished, and where slavery was held to be a crime.

My ancestors had been slaveholders in a mild way, and some glamor of tradition investing the institution with a sort of romance, tenanted my memory, preventing feeling from becoming extreme, when I suddenly found myself in a locality where everything was completed long ago, where no new idea on any subject had been found for a generation, where slavery was felt to be the acme of virtue, and abolitionism a deadly evil.

The land had been originally fertile, as the still timbered portion, and the cultivated fields, which had been kept free from tobacco, proved. It was fenced in small fields by chestnut rails in the old worm fence pattern. There were many deep ravines penetrating the interior from tide water, which were covered with trees and undergrowth, and abounding in springs of delightfully clear, pure water. It was the land of fruits and vegetables. The old fences were covered out of sight, in the summer, with blackberry, raspberry and gooseberry vines. Here and there, scattered at random, were enormous cherry, pear and plum trees, so old that the people had forgotten their origin. Persimmons abounded on every hand, and anything that was planted, such as melons and vegetables, flourished in perfection.

The most profitable industry was breeding slaves, the population being too great, and the plantations too small to make slave labor the most remunerative. But an able bodied negro, either male or female of suitable age, was worth in cash from five hundred to fifteen hundred dollars, and many a wornout remnant of family, consisting of a widow or elderly maiden, was supported by the periodical sale of an hereditary servant.

In wandering about the vicinity, I stumbled on a cabin which was a sort of negro baby farm, on the brink of a ravine, in the edge of the woods. It was early in a July morning that I rapped on the board roof without stepping from the path, when there issued from a cloth covered door a progeny of about a score of "little nigs," in the vernacular, all the way from one to seven years of age, of both sexes, and as stark naked as our first parents before the figleaf episode. Out they came, followed by Aunt Chloe, their old foster mother. She had heard of me, and I was informed that she had been my mother's nurse, half a century before. That fatal weakness of the negro character, the idolatry of clan-ship, at once showed itself, and I was her young master. She was a pattern of fidelity to an idea, which, however barren, may have sustained her spirits during her long life of unrewarded toil.

Were these her children?

Oh no. They were her grandchildren and great grandchildren, and Sally's and Polly's children, and she cared for them, as their mothers had no time to do so, being in the tobacco fields. She was too old to work; "clar worn out. Good for jes nothin' but to take care of dese yere chillen." The "chillen" were ranged around in a semicircle with open mouths and eyes, with spindle shanks and huge feet, their black, glossy skins shining, and their woolly heads in constant motion, a brood of human animals being reared for profit on the most economical plan. They broke up into squads as curiosity became satisfied, and began to laugh, and gabble, and gesticulate among themselves in animated fashion. Presently one of them scamp-ered into the cabin and procured a calabash, with which it went up a cherry tree in a twinkling, followed by the larger ones of the group, and the vessel was soon filled. They realized the conception of a tree full of baboons that I had read of.

The best looking and most graceful child timidly presented the fruit, while the others clustered around the tree in dead silence. The gift was a success, the returning ambassador was received with every expression of satisfaction, and the usual chatter was at once resumed. I inquired of Aunt Chloe what language the children spoke. The question nonplussed her. "Dey don't speak no langwige. Dey jes gabble."

What are their names?

"Dey aint got no names. Dey is a bad lot. Dat saplin's Sally Peckum's gal, dat chunk's Nancy Slocum's brat, dese yere's no count trash."

They are bad, you say. Do they lie and steal?

"Yah, yah, dey don't know what trut is, bless yer. Dey don't know what stealin' is needer, but I's learn em dat. Dey has got to fin dat out or dere'l be troub'l."

How do you discover the thief among so many?

"Don't scover 'im, don't want to scover 'im. I jes knocks de head off'n de fus one I kin reach when dey is up to any of dere stealin'."

Here was a curiosity. The entire group was treated as a unit, individuals not being recognized. They evidently had some way of communicating ideas, and if one could manage it the process of primitive language development might be studied by proxy. I obtained permission of Aunt Chloe to wander about the place, choosing a seat wherever I wished to read, and look at the scenery, the children getting what fruit I wanted, and an investigation into the process of language making went on through the summer.

Three things are required to enable one to unravel a new subject. He must be interested. He must have abundant patience, and plenty of time at his command. Thus equipped he can master anything. At the end of the season, neither interest nor patience was wanting, but my time was up, and the task still incomplete; but the following was what I found.

The children thrown upon themselves for companionship, had developed what might be called a language in its rudimentary form. That is, being a rudimentary group themselves, the language they originated fitted their wants, and, so far as I could judge, as well relatively as more complex forms do more complex groups.

Almost their entire vocabulary related to something eatable, and the subjoined list will convey an idea of the whole.

Dewberries. A grunt and falling prone.

Blackberries. Ah-ah-ah, broad a, and distressed face.

Raspberries. Ooish, with pleased countenance.

Gooseberries. Pick.

Cherries. Floop.

Plums. Floo oop.

Peaches. A long nasal m-m-m, with mouth closed, imitating a common ejaculation.

Pears. Pum.

Watermelon. Kuk, kuk, kuk indefinitely and emphatically.

Muskmelons. The same, with less emphasis.

Small melons, such as nutmegs and mangoes. La, la, la, broad a.

Persimmons. Puckered mouth and spitting.

Spring of water. Rolling R, with quick motion of the lower jaw.

Humblebee. Oome, oome, with rubbing the face.

Wasp. Ah-ah-ah, broad a, and hand rubbing.

To run, get out, go. Hi, hi.

An object was located by tapping the arm with the fingers of the opposite hand. For instance, the first spring was a tap near the shoulder. The next, another tap nearer the elbow, and so on to the hand. If the spring was located in a ravine bending to the left, the right arm was used, if to the right, the left arm, the speaker fronting the locality. Fruit trees were located in the same way.

All of this seemed very simple indeed when once ascertained, but to get at it was something of a task. To coerce the youngsters was impossible, and if they got a notion that they were observed, silence was the rule, and I even detected an evident determination to mislead. I could never induce them to talk to me, but after their lingo was learned I could talk to them and be accurately obeyed. It was required to study them unawares, and the summer was employed in getting out of them what I was able to find. At first, my own state of mind was an impediment in consequence of preconceived notions about intuitions and the like, which barred progress, and I was prevented from getting at the somewhat ridiculous simplicity of

the matter, for the reason that I had misjudged the case. The children were brim full of hilarity, and at the same time likely to be victims of spasms of terror. Everything interested and amused, or else terrified them. The sensations of taste were developed to a high degree, and they had great capacity of attention to any specified matter. Sugar plums filled them with ecstasy, and they devoured fruits with never-ending relish. They were completely different from the white children of the Florida "cracker," who did not know what candy was, and rolled in the sand as worthless sweet morsels highly prized by these dusky fellows. They would gabble by the hour, all talking at once, until something would come up which excited general attention, when they would strictly attend to what a single one had to say. They never got angry, or fought with each other in a malicious way, nor treasured up hatred. Their minds were full of vivid memories of what they had experienced, and these ideas were communicated with the greatest ease and clearness.

For some time I despaired of ever getting a start in their vocabulary. They talked in an entirely unknown tongue, and I got to lying in wait for them and observing them when alone, and not aware of my presence, and was soon rewarded. The first word I got meant dewberry, which grew on vines along the ground. A little fellow was gathering them in an open field near a tree which hid me from sight. I noticed that when the picking was going on the child was prone on the ground cramming the berries into its mouth as fast as they could be picked. When the vine was exhausted it arose to its feet, and on finding another, gave a little jump, and came down on its stomach with a loud grunt. This was repeated several times. A companion approached, popped up, and came down as the other, with a grunt. Then they both laughed, got up, and came down grunting. The exercise seemed to amuse them exceedingly, for they kept up an incessant laughing over it. I had a clue to the mystery, for this grunting tumble was clearly recognizable in the babble of the crowd. It meant dewberries. The discovery of raspberries was soon followed. Their sweet flavor tickled the palate exceedingly, and ooish, ooish, an ejaculation of pure delight was constantly made. Cherry, was the sound made in spitting out

the stone. Plums the same, the larger stone causing more prolonged sounds. The pears were on high trees, and the dropping fruit made a thud on the sod which was at once imitated. Watermelon was difficult, but patience had its reward. In putting a knife into one a little over ripe the rind cracked open before it with a noise which gave the name. The small melons could be carried by the little fellows who came from the truck patch with them in a jog trot with a la, la, la, la. Blackberry was a stumbling block for a long time on account of the distressed voice and countenance. These berries were plentiful, and opportunities for witnessing the children in contact with them often occurred, but nothing which could connect the thing with the expression. It was towards the last of the season that I saw a child rapidly retreat from a bush with a cry of anguish, dancing and gesticulating, and rubbing its hands. The others quickly gathered round in commiseration, and a general hand rubbing took place. I advanced from the shelter of a hedge to examine the bush, expecting to find large thorns, but saw nothing unusual excepting very fine berries hidden away beneath the leaves. Pushing away the vines I introduced my hand to the large and delicious clusters in total ignorance of the atrocious pests there housed. A sharp pricking sensation on the back of the hand ensued, which was attributed to the spurs of the vines, but no change of position helping the matter, I withdrew the afflicted member with three paper nest wasps sticking to it, and the pain which ensued was harrowing. I went through all the pantomime appropriate to the occasion, and when I recovered some composure the young savages were amused spectators of my antics. They talked blackberries with shrieks of laughter for the balance of the day. I afterwards found that any particularly nice lot of these berries were guarded by those sharp pests.

But what connection had "pik" with gooseberries? One already in possession of the word might associate it with the spines on the fruit, but I was searching for origins. In this case the children did not coin the word. One day I happened to ask Aunt Chloe about the child which had given me the cherries. It seems that its mother, a young girl, had offended her mistress in fruit canning time, and her master had threatened to sell her to a trader,

then in the neighborhood, if she did not produce a bucketful of gooseberries before the sun set; Aunt Chloe proceeding, "Dat was a burnin' shame, a sin an a shame. Purl busted in de door wid her bucket in her han', an' her eyes jes' a blazin', an ses, Aunt Chloe, Massa Josh swear to God I's going to de chain gang if dat bucket don't come plum full afore dat sun go down, an its mighty near dere now! I tell you we made a brake for de berries, chillen an all. I jes' shout 'pik,' chillen, 'pik,' hard as I could yell, an yer outer see de fire fly from dat gal's fingers as dem berries went in dat bucket. De sun near tetch de trees when she started on de half mile run for de plantation wid de bucket pilin' up."

"She was not sold then?"

"Yes, she was, dat war de sin of it. Dem berries jes jolted down till dey didn't fill by jes a handful, an poor Purl went to de gang."

"That was bad. How much did she sell for?"

"More as two thousand dollas. She was jes de pink of de hole lot, she was. An Massa Josh buy de young missus a new pianny wid dem bery dollas!"

And that was how the young rabble got their name for gooseberries.

The word hi, hi, they took from the warning flung at them when engaged in acts of trespass, and indicated any sort of movement.

The process of word coining was very well shown in the following illustration. I had provided several cheap paper boxes containing sweet condiments, by way of keeping on good terms with my subjects. They would huddle around when a box was opened by one of the larger girls, who by general consent took the lead in any enterprise, with all eyes fixed upon it. To discover how promptly a word would be coined for an entirely new object, a jumping-jack of as hideous appearance as could be found was substituted instead of the usual contents, and when the appalling figure sprang from its seat a totally unexpected apparition met their view. They dispersed as promptly as if it were an exploding bomb, and much in the same order, with a howl of terror, and disappearance into the cabin without loss of time. Aunt Chloe appeared upon the scene and exhibited symptoms of panic which I soon allayed, when she heartily laughed at "dem fool chillun." Taking possession of the effigy,

I hid nearby, and waited for the brats to reappear. One by one, they come out with many a timid halt, and stood about in expectation that something evil might happen. A child at length found a stick and began to set it on end, while the rest drew about. Calling hi, hi, and giving the stick a slight toss, the entire group shrieked, laughed, and tumbled over, and fled into the cabin, and the same performance continued through the day. The jack was named hi, hi, whoop.

It would have been interesting to continue these experiments with this group of children, and some plans were half formed for isolating them for a few years more completely than they then were, but the difficulty in controlling the time factor prevented. Enough had, however, been discovered to convince me that language origin and development is a very simple thing indeed, provided the start be made with children of language using parents. Given an animal that had already progressed by ancestral inheritances to the point of possessing a nervous apparatus capable of transferring modes of motion into the six impressions of sensation, the two impressions of pleasure and pain, and the three relations, forming the content of a human mind. and the making of a language is as easy as making a feast of berries. With these children the original sensations opened a wide, clean cut path for subsequent motion to travel upon, so that the ideas, or in other words the memories of the sensation were extremely vivid, and the sound or gesture associated with it, at once called up in the minds of each the corresponding idea. No philosopher ever had clearer ideas than these young Africans. The subject matter was not complex, but on the other hand quite simple, yet it filled the purposes of their existence completely.

It is obvious that the larger the group the more nearly will the language correspond to the idea, for the child that succeeded in getting the right utterance would fix the word, being followed by the rest. So far as I could judge none of those children were aware that they had words or gestures especially applicable to any object.

A light heart lives long.—*Love's Labor's Lost.*

Good manners are made up of petty sacrifices.—*Emerson.*

LANGUAGE OF MONKEYS.

In the way of language monkeys manifest their passions, emotions, desires and fears by cries and gestures, emphasized by significant accents, which vary with the species. Monkeys and children, together with savage and uneducated people of civilized nations, manifest an inclination to mimic the gestures and motions of all persons whom they see. We think that this trait is especially prominent in monkeys, but thousands of instances might be cited to show that mankind, old and young, shares it with them. The attitude and sagacity of monkeys are so human that some savages believe that it is out of maliciousness that they do not talk. In fact, a monkey might pass for a dumb man, because he does not articulate the consonants clearly, as we do; but not all men have this power of articulation in an equal degree. We have stammerers by birth and by habit. Some savage tribes have a scanty alphabet complicated by clicks and nasal and guttural sounds that can not be imagined till they are heard. All monkeys have voices, and many of them have very strong ones. Excepting the solitary and taciturn orang-outang, the species which live in troops are chatterers, and keep up a great hubbub. The principal tones of their noisy and rapid language, with the frequent repetitions of the same sounds, may also be found in the languages of the most savage peoples. They are, for the most part, complex, guttural, and harsh articulations, with few variations. But the alphabets of some of the African and Melanesian nations are not much richer. In both it is generally the labials which are wanting. Laughter is not wholly peculiar to men, for some monkeys have a noisy and expansive laugh analogous to ours. Cook has stated that the natives of the New Hebrides express their joy by a kind of guttural whistle, analogous to the jerky, rattling laugh of some monkeys. Monkeys are also capable of showing sorrow and weeping, and it is possible to follow on their faces the equivalents of the physiognomical changes which in man answer to the expression of his various emotions. Among these are the drawing back of the corners of the mouth and the contraction of the lower eyelid, which constitute the monkey's smile, and the depression of the eyebrow and forehead in anger.—*Popular Science Monthly.*

THE LAW OF LAWS.

The Law of Laws. The Overshadowing Power of God. A synopsis of a new philosophy. Published at the Remedial Institute and School of Instruction, Quincy, Ill. The preface of this remarkable book speaks of learned theologians and philologists, who have critically analyzed and compared every word and letter in the original scriptures, "and yet never caught a glimpse of the real significance of those root etymologies which, in this work, are shown to reveal the same orderly method of creation in the domain of mind that geology unfolds in the realm of matter." Those interested in the mental science of to-day, will find this suggestive book render them valuable aid.

Lives, made beautiful and sweet,
By self-devotion and by self-restraint.
—*Giotto's Tower.*

PSYCHOMETRIC EXPERIENCES.

H. G. M. MURRAY-AYNSLEY.

Some regard the science of psychical research as treading upon dangerous ground, are they not confounding the *unknown* with the *unknowable*? The former expression may be held to apply to things which, though not of daily, or of common occurrence, yet, like comets or meteors, follow certain natural laws, whereas the *unknowable* or the supernatural is hid from mortal ken and sight.

There are those persons who can walk by faith alone, whilst others, like St. Thomas, need ocular demonstration that there is a power above us, and a world beyond the grave. The veil of the unseen world is sometimes drawn aside for us, in dreams, most commonly; but occasionally a waking prescience comes to us and tells us things which it is *impossible* we should know in the ordinary course of events. If we were to question our circle of friends or general acquaintances, we should probably find many who have had such experiences in their own persons, or who could relate them of their friends. This subject is a novel one to some, because till recently those who had felt them, hesitated to speak of them even to relations and intimate friends, but now that the ice is once broken, and it is acknowledged that spiritual manifestations and second sight are within the bounds of possibility, we hear of numerous cases. One of the most ordinary forms is, that at the moment of death, a dying person appears to a dear friend or relation, or within a house or a room which they formerly inhabited.

We may not unreasonably gather from passages in the New Testament, that spirits did appear to men in those days, why then should similar phenomena be impossible now? If then, communication with the spirits of the departed has been, and is sometimes permitted at the present time to some on this earth, does it seem more unlikely that Psychometric or soul-measuring intercourse should establish itself, even between persons at a distance from, and unknown to each other? Kindred minds and thoughts may beat in unison, and the invisible cord of sympathy bind them, so that the one may feel the individuality and know the physical condition of the other.

The *how* we know not—but it does take place, almost involuntarily on the one side,

and without knowledge on the other side, that such a connection exists between themselves and a perfect stranger.

It has been stated that the French nation are infinitely more susceptible to mesmeric influences than we English people.

The citizens of the United States appear to possess a much more highly strung nervous organization than ourselves — Americans were also the first to recognize and draw attention to the new science of Psychometry. Certain of the natives of India, both Hindus and Mahomedans, have for untold generations practiced at will a species of waking hypnotism; they attain to a complete state of mental abstraction, and when in this condition, all their bodily functions appear to be suspended, they neither eat, drink, see, hear or feel. (On two occasions the writer has seen men in this state.)

The following legend* would appear to show that the natives of India are not unacquainted with mesmerism, and also recognize a kind of thought transference. "There is a well with steps leading down to it, near a Mahomedan *fagér's takiyá* (shrine or cell) at Nurmahal in the Jalandhar district — Panjab — India, which is much revered by Mahomedans and Hindus. The *fagér* who formerly lived there is said to have taken a great liking to a Hindu boy who used to visit him. The boy's relatives went on a pilgrimage to the Ganges leaving him behind, though he would have liked to have gone with them. The *fagér* saw that he was vexed at being left behind and promised to show him something that would please him as much as if he had gone thither. So he took the lad down the steps leading to the well, and put him to sleep. The boy then saw in a vision the Ganges at Hurdwár, and pilgrims coming and going, and among them his own friends. On the return of these latter, they began to enquire when the lad had come back, as they had met him at *Hurdwár* after all, whereon the boy told them what had happened.

"This well is still known as Gangá, and is supposed in some way to partake of the sanctity of the river Ganges"

This legend has an obvious resemblance to the idea that dying persons appear to people or at places at a distance, it proves how wide-spread is the belief that a person on their death bed, who has a strong desire

to see some friend or visit some spot once again, is projected thither in some mysterious manner, whether objectively or subjectively we can not tell.

It has been for many years a puzzle to all, by what means, during the Indian mutiny of 1857, the natives managed to convey news from one place to another. Intelligence was received by them more rapidly than our swiftest *ddk*, (or post) runners or mounted men could take it. No pains were spared to ascertain how this was done, in order to circumvent their machinations. A suggestion has been recently thrown out that it was done by a system of thought transference. This is not improbable, for it is an undoubted fact, that in some things Asiatics are in advance of us, and what we deem new discoveries, as for example, the ordinary (not the electric) telephone was known to them, and used by them for generations as a means of communication. An instance of this came under the observation of the writer when in India, at a time when the telephone was first beginning to be spoken of in England.

In order that my readers may understand how I came to be interested in the subject of Psychometry, and was led (through the courtesy of persons unknown to me except by letters) to join in the following experiments, it is necessary here to state, that for many years past I have been aware that I possessed at times a power which was completely apart from my ordinary self; I could not define it, or give it a name, but I knew that when very anxious about a friend's state of health or some other subject, I had frequently asked myself questions and received replies out of my inner consciousness as it were, and that when an answer came (which was not invariably the case) it was always correct.

About Christmas, 1885, I sent an article to the manager of MIND IN NATURE headed "Mind and Will Cures versus Faith Cures," which afterwards appeared in the April number of that journal. That gentleman sent me a letter dated January 19, in which was the following passage: "Pardon me for asking what may be an impertinent question, but I wish to know if your health is uniformly good—I will explain why when I receive your reply."

In another letter dated April 24, he says: "Have you read 'Psychometry' published recently by Professor Buchanan of Boston?"

*Related in "Panjab Notes and Queries," Vol. 16, ii.

I have been experimenting with a private Psychometer, she has often startled me with information of which she was unable to tell me the source, saying *it was her impression*. I have handed her letters from persons entire strangers to her, which after holding a few moments in her hand would make vivid mental impressions, and enable her sometimes to describe the person, but more often the mental condition of the person. I handed her one of yours, enclosed in a plain envelope. In a few moments she became over-powered with a desire to sleep, although it was early in the evening, and this was so strong, she was not able entirely to shake off the condition, and had to retire an hour earlier than usual. She then desired to know, who and what you were, said you were either an invalid, or a person of strong mesmeric power. You will understand from this why I asked you the previous questions in regard to yourself.

On receipt of your reply to mine of Jan. 19, without letting the Psychometer (whom we will call Mrs. N.) know that I had had a letter from you, I enclosed this in another envelope and handed it to her. In a very few moments she was again in the same condition as when she held your former letter. The Psychometer merely holds the letter in her hand, she professes herself not always able to obtain impressions; many of them she described as cold and chilly, others warm etc.; the sensation being the same to her as though she held the hand of the person instead of merely a letter from them, she says that the individuality of a person is in the letter."

It will easily be imagined that this communication was a startling one to me, though the enquiries made in the letter of Jan. 19, had in some measure prepared me for it; still at first it was difficult to realize the possibility that a letter sent several thousand miles across the ocean, and of which the writer, the hand-writing, and its substance were unknown to the percipient, should influence her in that manner.

With the view of testing the powers claimed by this American lady, I put myself in direct communication with her. In a letter dated June 19, 1886, she tells me that she found out quite accidentally that she could read character by holding a closed letter carelessly in her hand; a friend once handed her a letter and requested her to read it. As an interesting conversation was going on she delayed opening it, but she speedily felt a chilly trembling sensation,

and then, without any conscious effort on her part, she began to describe the peculiar temperament of the writer, herself amazed at what she felt and saw in her mind's eye (for she did not read the letter with her visual organs). She goes on to say, "it makes no difference what the letter contains, it is the individuality of the person that comes to me. I never know the contents of the letter, nor do my impressions relate to it, but only to the character or condition of the writer."

Mrs. N. also related that on another occasion her daughter having received a letter from a young friend at a distance, who was personally unknown to her mother, requested this latter to hold it, and see what impression she could obtain from it. The elder lady did so, and at once began to feel, as she expressed it, almost disabled, and compelled to recline in an invalid chair; she began to suffer both in mind and body, became almost hysterical, it was sometime before she returned to her normal state. This letter was merely a note the young lady had written to decline an invitation to visit them.

Some months later Mrs. N. met the writer of the letter, and then learned for the first time that the young lady was in very bad health, and had been compelled for some months to use an invalid chair. This was apparently not a case of simple thought transference from the daughter to the mother, for though the former knew that her friend was in poor health, she was not aware how grave her malady had been (hip disease).

The same Psychometer goes on to say "that any letters or papers in the hand-writing of the writer of this article affect her when holding them in her hands. At first she begins to feel light as air, and is very happy, then there comes a wave of light in billows rolling in swift succession, each wave edged with a pink or a rosy tint". (she tells me she remains perfectly conscious always.) "Then she begins to feel so easy, sleepy and overcome with a desire to sleep that she has had on such occasions to give up an evening with books and retire to rest; all the while not knowing who had written, or the contents of the papers." She adds, "My greatest impressions have been with persons, and not with letters. I think I have made about a dozen experiments with letters, the writers of them being unknown to me like yourself."

In another place Mrs. N. says, "I have never attended a seance, and have kept clear of professional spiritualists, and whilst I have never seen spirits, I have seen symbolic lights, the dark room will be illumined so that I can see the pictures on the walls, and everything in the room. I have often been conscious of an invisible presence."

Mrs. N.'s account of her feelings and her experiments was intensely interesting to me, nevertheless I was desirous to have some additional proofs of her Psychometric powers, and to this end, about the end of July, I prepared and sent to America, under cover, to the manager of MIND IN NATURE, some small envelopes of *thick* paper, each containing a scrap of the handwriting of persons known to me. The envelopes were numbered 1, 2, 3, and 4, and closely fastened.

I received a letter from him dated Sept 22d, giving an account of the result of the experiment he had made with them, through another American lady—a Mrs. P.—who mentioned to him one day that she had been making trials of her Psychometric powers. The envelopes were given to Mrs. P. in the following order—3, 4, 2, 1. To use his words, "She sat in a room beneath a lighted gas jet, no one being present except her husband and the manager, who wrote down her impressions as she spoke them. Mrs. P. was all the time in her normal state—no trance or clairvoyant condition. She held each envelope in her hand fastened as I received them, her hand resting upon her lap."

I will now proceed to give a faithful transcription of these papers, accompanied by my own remarks on the accuracy or mistakes in the delineations of character made by Mrs. P.

No. 3. "By this envelope I come in contact with a woman of sunny nature, who has had clouds in her life, but whose buoyancy of spirit surmounts all obstacles—a woman of rare executive ability. A brilliant conversationalist, though not any great depth of learning—one whose endurance for pleasure is inexhaustible, fond of the luxuries of life, though not depressed if she does not attain them. I find a weakness in I *think* the *right* leg; it seems like a lameness. I come so closely en rapport with the lady that she seems to say—that is sufficient. She does not wish to be lauded."

Observations on No. 3. Were Mrs. P. a most perfect judge of human character, and did she know No. 3 intimately, she

could not have given a more accurate description of this lady than the above; it is exact in every particular, except perhaps the weakness in the leg, but of this I can not speak positively.

Of No. 4 Mrs. P. says: "This brings me in contact with a large, dark man, about whom there is something which leads me to think him a physician. He is profound in his reasoning, and often misses a point which would be gained through simplicity. He would not like to be termed an assuming man, nevertheless he is quite conscious of his own ability. He is versed in languages, of great dignity of character, and not at all domestic. If this latter point were left to himself, he would refute the statement, but his wife would coincide. He is not affectionate. His intellectuality predominates over spiritual and physical nature."

Observations on No. 4. This envelope contained a small unimportant piece of the handwriting of a man, *dark* but *short*—a man who has made his mark in the literary world. He writes and studies much, and when sitting, appears much taller than he really is. The rest of the description is very just.

Concerning No. 2 Mrs. P. says: "I can not get anything from this envelope—either the nature of the person is blank to me, or the envelope contains only a piece of blank paper."

This same envelope was some time afterwards given to Mrs. N. She says of it:

"I find no warmth in it—feels as though my hands were in water—can not get anything from it."

Observations on No. 2. The writer of the fragment enclosed in No. 2 has been known to me for many years. It describes the individual exactly—a cold, heartless being.

Of No. 1 Mrs. P. says: "The impression which comes to me by holding this envelope, is of a younger person than either of the others, and I think a woman, partially an invalid, certainly not strong, inclined to be irresolute, is not self-reliant, is of a childlike and clinging nature. One so sensitive as she could be crushed by a word. She is like a tropical plant, requires much sunlight and warmth in her social and domestic life to enable her to live. She has the same gift I am now trying to demonstrate. Superabundance of patience, but very strong when driven to assert herself, not from choice, but only in self defense."

Observations on No. 1. In some respects we have here the most interesting of the experiments made by Mrs. P., for it illustrates a point alluded to by Dr. Buchanan in his work on Psychometry, viz. : that a piece of paper written upon by one person, and kept for a time in the pocket of another, acquires the individuality of the latter, instead of retaining that of the one who wrote upon it ; a thing which seemed so incredible that I resolved to test it in the following manner :

In this envelope I placed a scrap of paper on which were a few lines written by a gentleman, but which had been kept some two or three weeks in the pocket of a lady to whom the letter had been sent.

Mrs. P. was mistaken in saying that the character was that of a younger person than any of the preceding ones ; the reverse is the case. But in every other particular, as far as I am able to judge, she has exactly described the lady who received and carried the letter about with her for some time.

In the month of October I made one more experiment. I sent a lock of hair (cut from the head of a little girl of five years old) to Mrs. P., under the same conditions and through the same channel as before. This child's state of health and bodily development has caused her relatives much anxiety.

In a letter dated Nov. 23, I received Mrs. P.'s report in this case. She has not been so successful in this as in the former ones. She does not seem to have seized the identity of this child. She describes this little girl's character as that of a person whose intellect is fully developed ; but her observations on the physical condition of this subject would appear to be valuable. She speaks of irritation at the base of the brain and down the spine, both highly possible, as this little girl has not grown in height since she was two years old, and her limbs are too weak to bear the weight of her body, which is large in proportion to her age and much distended, which fact she seems also to have realized, as she hints at torpidity of the liver.

It would appear to be true from these experiments that some persons possess the gift of Psychometry or soul-measuring ; many more, perhaps, have it also, though they are unconscious of it. One of its most important and obvious uses may be to serve to counteract the materialistic spirit of our day, and lead our thoughts from Nature to Nature's God.

TELEPATHY.

PROF. JAMES D. BUTLER, LL.D.

Far-feeling, which is the English of the Greek telepathy, is a new word in both languages, yet it describes an experience wide as the world, and as ancient as the earliest evolution of "sensitives." The first article I remember headed *Telepathy* appeared in *The Nation* on October 23rd, 1884—an article which gave some account of the Society for Psychical Research in English Cambridge, and showed the real demand for such an association.

In the very first number of MIND IN NATURE, and among its first pages, a paper of mine, entitled "Presentiments," gave some leaves out of my own experiences in the telepathic line, though I had not yet learned the word telepathy—truth's stranger than fiction.

One of my telepathic marvels was in substance this : On the third of August, 1869, having with one companion accomplished the then rare feat of climbing to the top of Liberty Cap, one of the giants which hem in the Yosemite, we lost our way in descending as soon as we reached the base of the precipitous rock, and that at sunset, and three hours' tramp from shelter.

At that crisis, however, in the very opportunity of opportunity, a sure guide to our uncertain steps appeared in that wilderness. This pilot, as needful and as welcome as Virgil to Dante, wandering in the jaws of the Inferno, was a man who had once been a scholar of mine in the East, and whom I supposed to be then living hundreds of miles further south. In truth, however, he had been sometime herding sheep in a valley collateral to the Yosemite, but a day's march from where he found me. He knew that I had thought of a tour to California, but had not heard that I had actually journeyed to the Pacific slope at all. But, the night before, he was thinking of me, his teacher long ago and far away, and it was borne in on his mind that I might not be far away, perhaps even in the Yosemite. So strong was this impression that, the next morning, he went down into the valley in quest of me. He there read my name in Hutchings' Record-Book of Arrivals, learned where I had gone, followed on and on till night-fall brought our glad reunion.

I allude to this telepathic freak because it has features of resemblance to another in

the career of Pompey, a marvel which is set forth as follows in his life by Plutarch:

After his defeat at Pharsalia, Pompey fled seaward, and at the mouth of the Peneine, getting on board a fishing smack, and rowing near the shore seeking means of crossing the *Ægean* into Asia, "he chanced to spy a large merchant ship lying off, just ready to set sail, the master of which was a Roman citizen named Peticus, who, though he was not familiarly acquainted with Pompey, yet knew him well by sight. Now it happened that this Peticus dreamed, the night before, that he saw Pompey, not like the man he had often seen him, but in a humble and dejected condition, and in that posture discoursing with him. He was then telling his dream to the people on board, as men do when at leisure, and especially dreams of that consequence, when of a sudden one of the mariners told him he saw a river-boat with oars putting off from shore, and that some of the men there shook their garments and held out their hands with signs to take them in. Thereupon Peticus, looking attentively, at once recognised Pompey, just as he appeared in his dream, and, smiting his hand on his head, ordered the mariners to let down the ship's boat [or to let the boat come alongside], he himself waving his hand and calling Pompey by name.

Let MIND IN NATURE gather and garner up all such specimens of telepathy in the past. They can not fail to quicken observation among the "sensitives" of the present and the future.

THE UNCONSCIOUS SELF.

J. E. COE.

May 11, 1881, while sitting in my office and carrying out an experiment that I had often tried before, namely, trying to prove to my own satisfaction that if several persons together by placing their hands on a table, could cause it to move, one person under favorable circumstances might make a smaller object move. I had first tried to make a ruler move, but without success. I then, to continue my experiments, placed telegraph insulators under the legs of my chair. I also got a pane of glass, and on this I placed a sheet of paper, then taking a lead pencil in hand I awaited developments. I closed my eyes and let the pencil rest, my arm free from the table for

some time, then my pencil started and I knew it was writing something, but I didn't try to think what. I opened my eyes in a moment and saw that I had written my name, and was in the act of drawing a scroll about it. My name was written as I had never before written it, and the scroll was unlike anything I had ever attempted. My feelings were very strange, after waiting a few moments, I wrote the following question: "Is this Spiritualism?" The answer instantly written was "Yes." I sat and thought a short time and then wrote, "Is this electricity?" and my pencil wrote, "Yes." If I had not then asked the second question, I would without doubt have been from that time a Spiritualist. As it was I satisfied myself that my hand acted automatically as my thoughts directed. At first my hand would not write except on glass; shortly I could write anywhere, but I could never after write without anticipating what I was going to write. This simple experiment has explained many phenomena to me, some of which I have been able to demonstrate. I will recite one instance: I immediately thought of the Witch Hazel wand, and shortly after while taking a walk I cut an elm wand with which to experiment. In going home I passed over a bridge, there was water beneath me, and the wand worked; when I reached home, I told my sisters that I had a wand with which one could tell where there was water, and asked them to try it over the cistern. It turned in their hands and indicated water away from the cistern; it would not work with them. Long before I had tried the experiment of holding a wand in my hands, after having seen it turn in the hands of another party, but it would not move. Now it moves whenever I wish. I can now understand how a man might write a book and think it inspired; his hand moves off without any apparent effort on his part. I can understand how the Quakers can wait for the spirit to move them to pray. I can understand how the artist with an ideal picture in his mind can paint as though under inspiration. I can understand how a man, brooding over his real or fancied wrongs, might have his hand commit a crime, at which a moment later his soul would revolt. I can understand why a person looking from a dizzy height might plunge to sudden death without a previous thought of suicide. While many things have been explained to me, there are many

things which are the more mysterious. For instance, I one day lay down on my bed to try an experiment. I lay there and wished that my right arm lying at my side would rise up straight above me, I lay and waited, soon I felt my arm begin to move, and then it commenced to slowly swing in a circle, a short distance from the bed, faster and faster went my arm, all the time circling and gradual rising until it was straight above me. Why did my arm swing in circles? Holding my hand above I would wish my hand to fall and stop at some certain angle, it would fall until the angle was reached, and there stop and remain for some little time, with as little weight and as little sensation, as though it was a shadow of an arm.

It seems to me as though there are two different forces in our body that can act either concertedly or separately. Ordinarily they act separately. It is in the men of genius and those who learn the art of concentration that they act together. But even we ordinary mortals in our minutes of terror or anger may have them combine, and then our strength is doubled.

WHAT SHALL WE SAY OF THESE THINGS?

The following statement, given just as related by the lady mentioned, is but one of a series of similar incidents in her life.

It is not a fair argument for another to say that these things are untrue because they have never happened in his experience, and if science refuses to acknowledge them because such are not the common experiences of all, it may be as Prof. Coues recently said, "That those who are now called respectively 'scientists' and 'cranks,' are likely to change places, with great benefit to humanity at large."

The twelve-year-old son of a lady who was the widow of a noted physician, met with an accident which disabled him. By a fall he injured his hip in such a manner that, notwithstanding the attendance and treatment of the leading physician in the city where they resided, the boy remained lame, and could not walk without crutches.

The physician quieted the mother's fears with the assurance that her boy would outgrow the difficulty, that there was no fracture in any part of the hip, and no permanent injury of any kind. When the boy stood with his crutches, the leg would

swing helplessly to one side, and after months of treatment his condition remained unchanged.

One day the mother went to answer a ring at the door, and found standing there a lady who was an entire stranger to her. The lady introduced herself, and explained that she was on her way to the East, but before arriving at this city had been impressed so strongly to stop there that she had yielded to the impression. She was a medium, and accustomed to follow her impressions. After leaving the train at the station, and while wondering what she should do there, as she was an absolute stranger to the place and the people, she was farther impressed to go a certain street and number without delay. She went with the result above stated. She did not know what was required of her, but almost immediately after having been invited into the house, was controlled by the widow's husband. He explained that he had impressed the medium to come there, so that he could explain to his wife the cause of his son's lameness, and direct her what to do in the matter. He said that the attending physician was entirely mistaken in his diagnosis, and explained the real cause of the difficulty. He said that this physician had not and would not find it; described the condition of the hip and leg perfectly, and told her to send for another physician whom he named, saying that he could impress him so that he would find the real trouble, but he could do nothing with the one who had been attending the boy. She followed the directions given her by the medium, and upon the arrival of the other physician, told him that she was dissatisfied with her son's condition, and without saying a word of what had happened, asked him to make a thorough examination of the case. His diagnosis agreed perfectly with what her husband had said to her through the medium, and she gave the case into his hands, with the result that in a comparatively short time her son was perfectly restored. That the medium who came to them was an absolute stranger to them all, was proven without difficulty. The widow was an old resident of the place, which was not so large that she could not know of nearly every one who lived there. The second physician she knew well also, and knew that there was not, and could not be any collusion between him and the medium. The latter proceeded immediately on her journey.

THE LAW OF OCCULT FORCES.

ELLA E. GIBSON.

(Concluded from page 176.)

Mental telegraphing is an established fact, of which almost any one may become convinced by patient investigation and a little practice. To my vision there is no more necessity for the spiritual agency of a third party in unconscious unintentional mental telegraphy than in my writing this article for the press. As all minds are the same in kind, only varying in degree, in proportion, in strength and intensity of activities; so when a magnetic current becomes established between two or more minds, in proportion to the perfectness of that connection, as in a galvanic battery, these minds become the possessor of the thoughts and conditions of all these other minds, by a process of transference not wholly understood or fully explainable, but as well known as any other fact. For instance, a magnetizer desires his subject to believe that which he himself knows to be false, and in obedience to his will he so believes and acts accordingly, his own mind being negated and under full control of the operator. In this state the sensations of the magnetizer are all conveyed to the subject, and if his person be touched, or he tastes anything, the touch or taste is at once communicated to the subject, and he experiences it the same as if he himself had been the recipient; while oftentimes if he be touched, and that severely, almost to torture, he pays no heed to it any more than if dead, so completely has his sensation been neutralized and transferred to another. This is a case where will power is *intentionally* exerted by one mind over another, but will be perceived accountable by the same laws as independent telegraphy with certain modifications. But without the least design, an inactive, positive mind, often controls a negative mind, changing its whole purpose, without the knowledge of either, through an involuntary, unconscious projection of a passive condition of the more positive mind, as a fire communicates its warmth through its inherent properties, and persons are warmed because they are within the circumference of its heat.

All persons themselves impart—as a rose emits fragrance, a lily a lily perfume, an onion an onion odor, so of other matter, physical, and of mind, idea or thought; and all unconsciously, even as is the insensible

perspiration from their own bodies emitted; and negative, impressible human systems receive these projected influences without any knowledge as to their existence, or the change unconsciously wrought in themselves in consequence of this impartation and reception.

A lecturer, to my knowledge, entirely unacquainted with the audience addressed, so affected one of her hearers, that she arose in an entranced, unconscious state and walked through the hall and took a place upon the platform by her side. The speaker had never seen her before, and therefore had no intention of moving her from her seat, or magnetically influencing any one, magnetism not being the subject of her discourse, and she never having, in a series of lectures, thus affected any one before; therefore she was ignorant of her power to do so till the fact revealed itself. This was a case of self unconscious magnetism, not requiring a design or knowledge on the part of any one and explainable on the principle laid down above, of unintentional unconscious impartation and reception; and yet the fact was seized upon as a proof of spirit control; for if the *speaker* did not *intend* to magnetize the lady, some other *intelligence* must have designed it; therefore a disembodied spirit must have performed the work, using the lecturer as a magnet for that purpose.

That she became a magnet, through the transmission of her ideas to the brain of the young lady, I do not doubt, and that the mind was thus forced to act upon the body in obedience to the attraction and draw her to the stand, is evident, but there appears to me no more necessity for the intervention of a disembodied spirit, than when the lodestone attracts an object.

The fact that the phenomena itself in some instances claims to be of spiritual origin is no proof that it is so, since it has affirmed itself, through different mediums and through the same medium at different times, to be *every other cause*, not excepting the dog Towzer and the evil one himself. Various reflections from various minds, contrasting in their belief, account for these discrepancies, for when they fall on the mind of the medium they produce an impression as if true, and when various conflicting views at the same time are mixing from several minds, their shadow on the mirror of the mind of the medium is nothing but a hodge-podge of inconsistencies.

I am well aware that these explanations, which of necessity have been brief, will not be received by the spiritual theorists, neither will the scientific world admit the premises without proof of their truthfulness—a proof positive to myself, but which can never become such to them, or to the world, until science shall demonstrate the laws by which this phenomena takes place. Then let me urge upon the scientists—first, the importance of assuring themselves of the existence of the facts, and secondly, attempting to discover their cause. When they have well done this, they will have exploded more supernatural fallacies than they ever dreamed existing in the beliefs and practices of an enlightened people, and open to science a field of exploration hitherto unknown, and of the utmost importance to the world.

POWER OF IMAGINATION.

There can be little doubt that much of the distress resulting from abstinence from an accustomed stimulant, whatever it be, is due to imagination, and in some cases victims of the habit have cured themselves by the exertion simply of a strong determination to take no more. In a large number of cases, however, the indulgence has produced a complete paralysis of will-power, and then some method of judicious medical treatment is necessary, although even then success does not always follow. An account of an ingenious mode of effecting the cure of a long-indulged opium habit is given in the *Medical World* by Dr. R. H. Dalton. The patient was first allowed for a week to take her usual quantity of morphine in the form of a mixture containing also five drops of nux vomica and one-quarter grain quinine in each dose, and colored with tincture of lavender. Then for twenty weeks the amount of morphine was lessened every seven days by one-twentieth, and at the same time, the tincture increased by one drop and the quinine by one-quarter grain at each change, until the morphine was left entirely out. In the meantime, however, the quinine was not augmented after the ninth week, but ten drops of elixir of vitriol added to each dose taken afterwards. The diminution of morphine was minute and gradual, and, the taste being the same, the patient was unable to detect any change whatever during the four months' treatment. As soon as Dr. Dalton became satisfied that the habit was entirely in the mind, he announced that she had not taken a particle of morphine for two weeks. As soon as she understood this the spell was broken, and she wanted no more morphine, her health had become very much improved, and her gratitude seemed unbounded. Dr. Dalton thinks that if recourse to stimulants be prevented during the curing of the opium habit any physician may succeed with this plan.—*British and Colonial Druggist*.

No legacy so rich as honesty.—*All's Well that Ends Well*.

MENTAL MUTATIONS.

I have suppressed the names of the parties and their residence, in the following article, through a feeling of delicacy and a fear of offending their relatives, and for the same reason would like to have it published without my name attached. The facts were exactly as I have stated them, and were no secret in the neighborhood where they lived. Should any scientific society or gentleman desire to make a thorough examination of the phenomena exhibited, the manager of MIND IN NATURE will furnish my name and address, and I will cheerfully do all in my power to aid them in confirming my statements and to elicit additional data.

I was for thirty years intimately acquainted with Mr. and Mrs. ———, who resided in one of our Western cities. They were, when I first knew them, past the middle age, living in comfortable circumstances, and childless. Besides farming on a limited scale, Mr. ——— was doing no business of any importance. In his early life he had followed the trade of a stone-mason. He was one of the mildest-mannered men in the world, with a manly firmness, and possessed a fair allowance of general intelligence with only a common school education. He always bore the character of a highly moral man, whose integrity no influence could weaken, or temptation corrupt.

His wife, born in Virginia, was his junior by many years, a woman whose education had been neglected in her youth, but blessed with a clear head and a large stock of common sense. Industry, frugality, and impetuosity were leading traits in her character. Outspoken and sharp in her language, without malevolence, and ever earnest in the cause of right and truth, she left her impress upon the circle in which she moved by her practical intelligence and morality, her sympathy with the sick and suffering and her promptness to relieve them, and was prominent for her activity in church work. If she had one fault more conspicuous than another, it was her independence of spirit, that led her frequently to express her irascibility too freely, and to "come down" upon those who opposed her with too much bitterness of speech. Notwithstanding this unpopular trait she was a true friend and counselor to those who attained to her high standard of integrity and

social excellence. In the words of Mr. Edmund Sparkler, there was "no nonsense about her," and her own household were not always exempt from her biting sarcasm and frankness of expression.

Many years after my acquaintance with these worthy people began, the husband was attacked by partial paralysis of the brain, that weakened his mental faculties and kept him confined to the house for several years. Subsequently, as old age approached, he rallied, regaining many of his faculties, and manifesting an improved degree of thought and feeling, but he never recovered his original strength of mind, and his physical faculties were permanently impaired.

A little later in life a most surprising change came over his character. Instead of the mildness of manner and speech that distinguished him in his normal condition, he began to display considerable impetuosity and impatience of contradiction, became loud and bitter in his denunciation of those who offended him, and suspicious of those in whom he once had the utmost confidence. In addition to all this, he gave utterance to a profanity that he had not previously practiced, and which he would once have rebuked in others.

Shortly before he reached his ninetieth year he bought a city lot and planned and completed a large and handsome business building on one of the principal streets, personally superintending the minutest details of its construction. In all particulars it was a most substantial and attractive edifice; and in it he lived and ended his days.

Some time after he had become a victim to dementia, his wife was attacked with a general decay of her physical powers and a weakness of intellect that reduced her, not to idiocy, but to a sublime indifference to all those things which had formerly interested her in social and domestic affairs. Her native energy, sarcasm, bitterness of speech and freedom of denunciation, died out of her, and she became the most docile of women, gentle and tender to all around her. In her normal condition she was social and genial with her friends, but after the change in her intellect she was never known to laugh.

Painful as the situation of herself and her husband had become, one could hardly repress a smile when noting the singular changes that had overtaken them. She, the impetuous, had become a lamb; he, the

mild and gentle one, was now the imperious, exacting and profane tyrant, lording it over her who had so often brought him into subjection by her tongue.

Of course those around them understood that this double mutation was the result of disease and decay, and not the expression of any natural deformity of intellect that had been suppressed throughout their long and useful lives.

A similar case came to my knowledge previous to the one recorded above. A Mr. J——, moving in the humbler walks of life, living in a small village where I once resided—a man with whom I was well acquainted—a man of excellent character, an earnest, devoted Christian, and widely known in the vicinity, as he advanced in years became demented, profane, abusive and obscene in his language—the very antipodes of himself. Who can explain these mutations.

DREAM OF A GOLDEN AGE.

The French Association for the Advancement of Science, which met recently at Nancy, has had under consideration a theory advanced by one M. Felix Hement. M. Hement claims that a revolution in methods of education must take place by the assistance of mesmerism. Classes of youth may be placed in a hypnotic condition by passes, and then while in a condition of restful sleep ideas of education may be transferred to their minds by an educated operator. The tedious processes of study by repetition are to be done away. Efforts to fix ideas in youthful minds, which in the past have been so laborious, will now be a pleasant and restful process. It will be like filling a lad's pockets with half-pence while he dreams. Certainly this must follow when mesmerism becomes an exact science, and we know perfectly the laws which control the transference of thought by sympathy and magnetic influence of a strong mind on crowds.

It is possible that in the next ten years we may see the wonderful phenomenon of an ignorant man lying down to rest and rising in an hour stuffed with a liberal education, as a turkey is prepared for Thanksgiving. The conical head inured to a six-inch hat will be expanded to a demand for a lordly 7¾. The facial expression which would suggest a brass collar and a chain for the neck, in an hour's time will wear a Byronic or Poe-like look, suggestive of spring poetry and unpaid board bills.

The suggestion of M. Hement is the entering wedge which shall effect such radical changes in human conditions. Kindergartens, object lessons, and the modern improvements in teaching are very slow and imperfect in comparison with this new French idea. But, as Franklin, in luring lightning from the clouds, set in motion a long train of greater ideas, as the telegraph, the lightning-rod man, and the telephone, not to speak of magnetic belts and liverpads, so now we see a long train of humane reformatory ideas clustered like the tail of a comet behind Hement's suggestion.

If a man may saturate himself with knowledge as a sponge is filled with water, and then place himself in the midst of an absorbent but ignorant group and give knowledge as the cow gives milk, why may not virtue be also thus transmitted? Stupendous thought! Prisons would then truly become reformatory institutions. The criminal properly hypnotized and laid out on a settee, and some virtuous mesmerizer would proceed to fill him up with virtuous inspirations. The astonished man would arise, ready for any good work, eager to get out into the world to do good. Any man who felt his moral tone lowered could call in some virtuous neighbor and ask him to load him up.

A man would, of course, be particular as to whom he got to mesmerize him, as people are careful as to the source whence the virus is obtained in inoculation for small-pox. A man would feel bad if he was deceived in his mesmerizer, and should find himself under a strong inclination to clean out a bank and get to Montreal before the winter carnival commenced.

Government itself would favor the idea and every new Board of Aldermen in New York City as soon as sworn into office would be arranged in classes and carefully hypnotized, after which some good Republican would be called in and mesmeric floods of virtue be poured into their receptive minds. Self-protection is the first law of Nature, and the people would demand this process. Members of Congress starting for Washington would show certificates proving that they had been properly mesmerized and were not subject to malaria. Aqueduct contractors properly prepared would do perfect jobs. Bank cashiers and presidents of insurance companies could be made to bubble over with virtue and Canada would be relegated to bears and toboggan slides.

There are flaws in almost all diamonds and weak spots in all theories. The question arises, would the mesmerizer himself be exhausted by pumping others full of knowledge? Would he be like a wrung-out sponge after he had imparted virtue to his necessitous neighbors, and in his depleted state run off with his neighbor's cook-stove or grindstone. This query had better be answered before we commence the system. If education and virtue are perennial springs we are safe. If they may be exhausted then our system is only transference of virtue, and the operator should be suppressed when pumped out, or we may have many startling breakdowns of virtue to record.

How characters could be rounded out under this system. The slugger would not only be brave, but we could make him a gentleman. The dude would not only be sweet—he could be made intelligent. Something of this kind must be inaugurated to bring in the golden age we all anticipate. Advertisements will read in our papers, "Pure Boston culture imparted at \$1 a sitting." In Washington, placards will be hung out reading, "Jeffersonian simplicity and Jacksonian honesty imparted at nominal rates." "Patriotism inducted on the first floor, third room back."

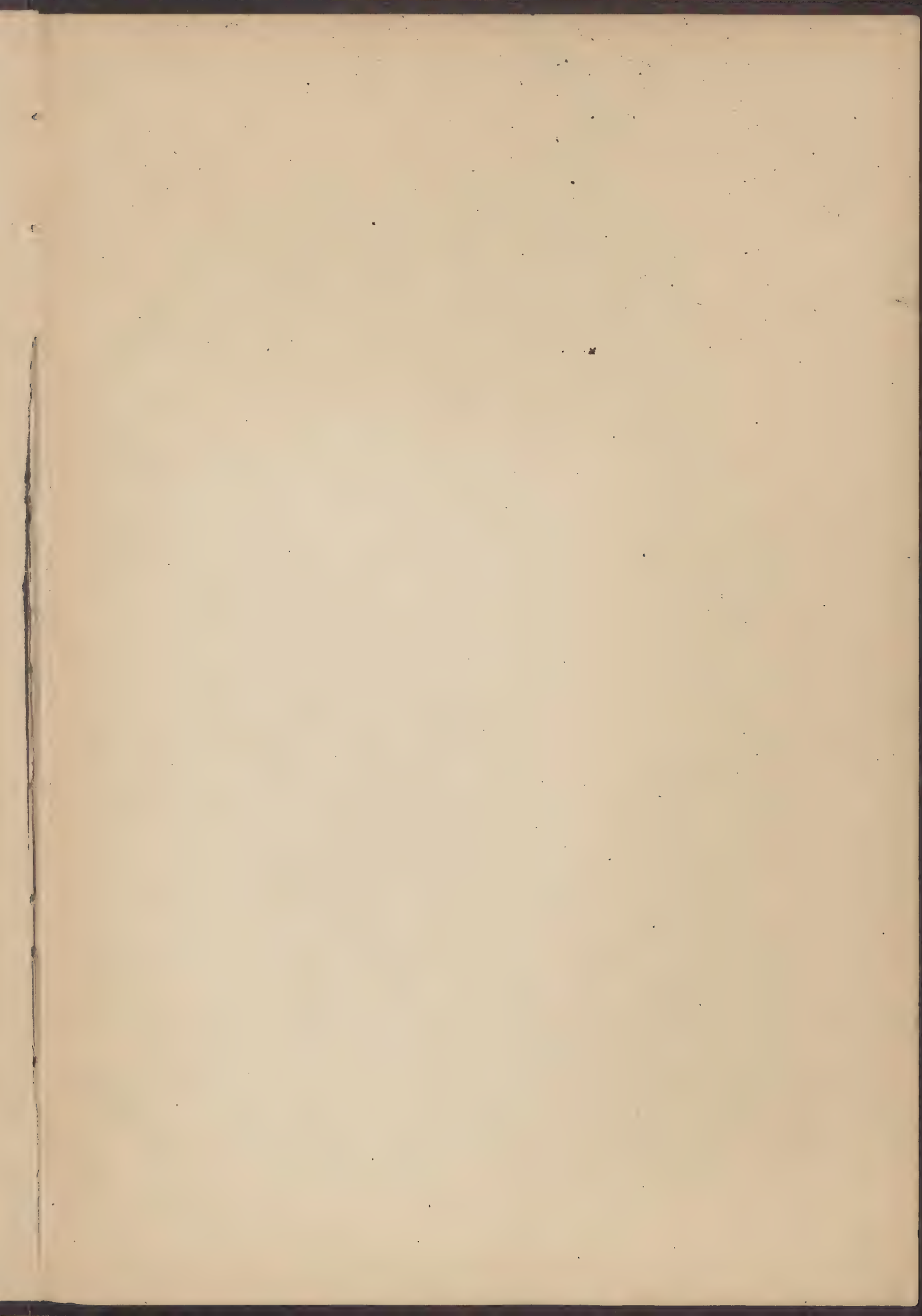
Boards of directors of railroads after a few passes—not railroad passes—will declare larger dividends. Mining corporations will not sink so many assessments when they sink a shaft. Oil monopolies will not have to grease so many palms to get franchises. On the whole, we are inclined to enshrine the name of Hement with those of Stephenson, Morse, and Edison, even though his idea is not practical, for its

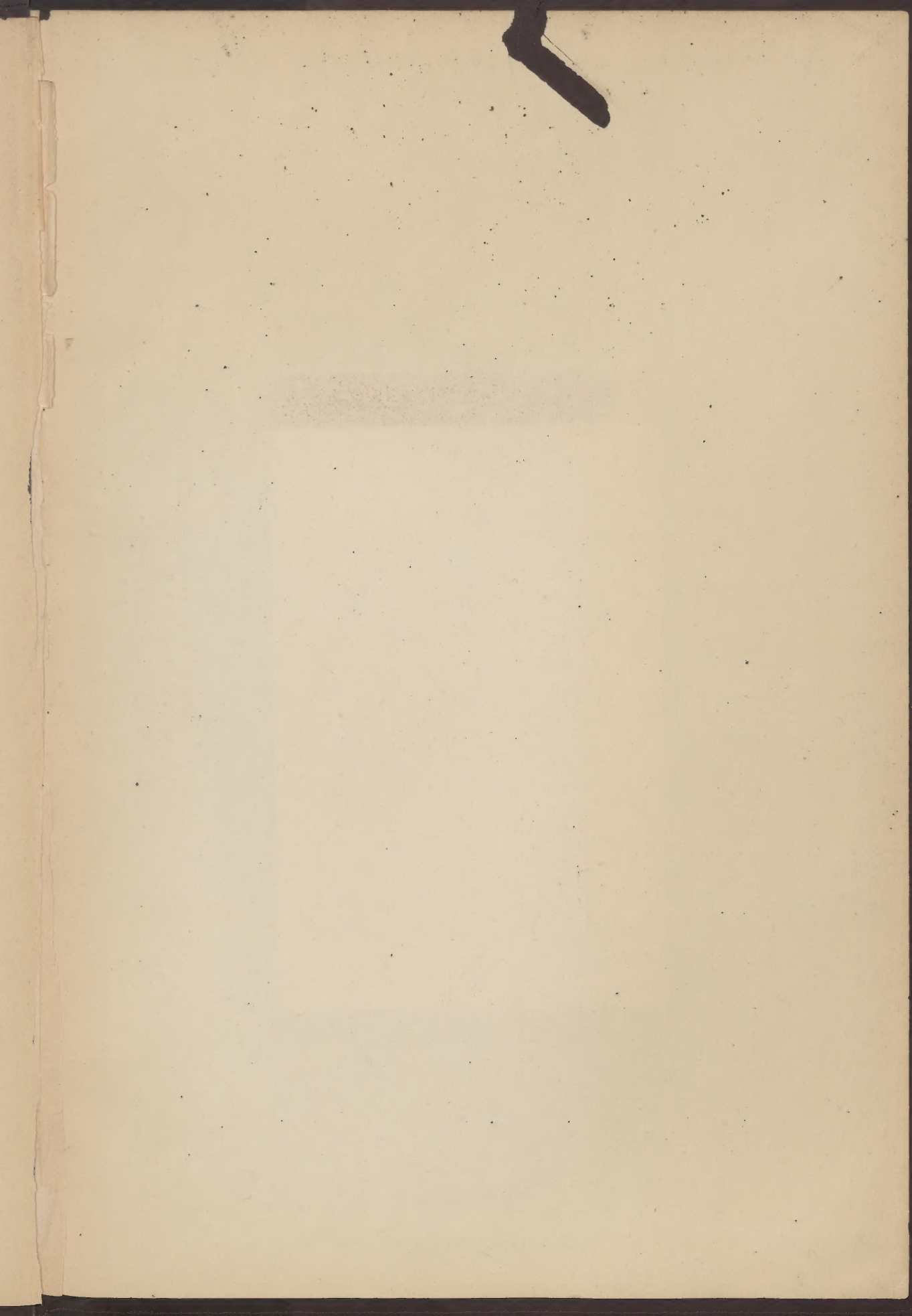
suggestiveness is so vast that it shows the possibilities of the race, if not its probabilities. A Tom Ochiltree or Richelieu Robinson could pour out eloquence like a Henry or Webster, and when empty be sent back to be filled like patent egg crates. But we leave the almost unbroken wilderness of suggestion for some more poetic mind. We live in an age of improvement.—*Albany Journal*.

"HOW THE BLIND DREAM."

In the dreams of most persons, a mental vision is vividly produced during sleep, in which they perceive their friends moving about and conversing as in the ordinary real business of life. Now it is very obvious that such a dream can not occur to a blind man. A blind boy dreamed of his brother who was dead. He knew him by his voice, and he also knew he was in the fields with him, for he felt himself treading upon the grass and smelling the fresh air. His idea of a field could not possibly reach much beyond this. Another man dreamed he was in his workshop; he knew this by sitting on a box, and by the tools which were in it. A blind tramp said when he dreamed it was just the same as when he was awake: he dreamed of hearing and touching. Mr. B. G. Johns, in *The National Review*, mentions the case of a man who dreamed of a ghost. This suggests a question of very great interest. Do the blind believe in ghosts, and if so, in what manner do they come, and how are they recognized? A ghost is an apparition or ethereal being, generally resembling some person known in the flesh; it can not, however, be felt, for it is transparent; a bullet may pass through it, and if sitting in a chair, it does not prevent another person occupying the seat at the same time. It is therefore generally admitted with Herbert Spencer that touch is the only reliable sense as a test of reality, is the one indeed into which the others may be reduced. When Macbeth could only see the dagger but could not feel it, he called it a dagger of the mind. How then can a blind man believe in a ghost known only by hearing and touch? It seems to us a contradiction, yet Mr. Johns has a ghost story. A blind man dreamed he went to a house, where he met a comrade who had been sent to prison, and he thus described his dream: "I heard a voice at the door, and I said, 'Bless me, if that ain't John,' and I took him by the sleeve, it was his shirt-sleeve I felt, and I was half afraid of him, and surprised he was out weeks before his time. Then (in my dream) I dreamt he tried to frighten me, and make me believe he was a ghost, by pushing me down sideways, etc.; after that I waked and heard no more." This is a very curious account of the blind man's state of mind; he recognized his friend, but the latter behaved in so strange a way as to make the blind man believe he was a ghost. The pushing him down sideways, however, does not suggest a spiritual being to an ordinary mind. It would be a matter of great interest if Mr. Johns, or other persons coming in contact with the blind, would make further investigations into the subject of ghosts as conceived by the blind. The well-established ghost, clothed in white and quite impalpable, can scarcely have place in the blind man's imagination.—*Brain*.

Attempt the end and never stand to doubt.—*Herrick*.





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